CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, APRIL 11, 1835. NO. 713.---VOL. XIV.—NO. 35.

RELIGIOUS MISCELLANY.

CONSCIENCE.

Extract from a Sermon on that subject by Rev. Nathan. Parker. Having stated his views of what is meant by Conscience, the objections are answered in the part which we here copy.

We are met by the friends of irreligion and impiety with various objections to the doctrine, that God has endowed man with a distinct feeling of right and wrong, and that this is a part of his nature, a simple and leading principle of his moral constitution. It is said, that this principle is not uniform in its decisions; that the conscience of one man pronounces that to be right, which the conscience of another man condemns as criminal. Hence the broad inference is drawn, that conscience is a mere creature of education and circumstances; that no dependence can be placed upon the decisions of the monitor within us; that God in the moral constitution of man has established no distinction between right and wrong; that virtue is a mere name and has no foundation in the constitution of the human mind. These objections, most commonly urged by the enemies of Christianity, grow out of a confusion of mind or hardness of heart, which loathes the restraint of moral principles.

But are these conclusions, drawn from a few isolated facts, ill digested and strangely combined, capable of solid support? Then there is certainty in nothing. Then the different conclusions, which men adopt on the various subjects of thought, prove that there is no such thing as truth; and they prove too, that reason is a mere imaginary endowment of the human race. The reasoning against that actual existence of moral distinctions will show that there is utter uncertainty on this subject as well as on every other; that there may be such distinctions, and that God may have given men conscience, notwithstanding the doubts which are raised on the subject. An argument, which goes to this extent, by proving too much, proves nothing.

But yet these varying decisions on points of right and duty must be accounted for. How is it, that one man regards that as morally right, which another considers as morally wrong? How is it that all moral distinctions are actually and often overlooked in practice? Does not this prove, that they are not of a uniform, and permanent character? We unhesitatingly answer, *No.*

Moral feeling is connected with intellectual light. Truth must be brought to the conscience, before that faculty can put forth its discriminating power. It must be seen before it can be felt. The mind cannot decide that the whole is equal to all its parts, before it understands the meaning of these terms. When it does, the decision is instantaneous; and it is always *right*. The conscience in like manner must be enlightened before it can act; and its decisions must correspond with its light. Why is it then that men so often act in opposition to correct moral and religious principles? Because, in the first place, passion blinds the judgment.—When a dense vapor arises from the earth and obscures the sun, we do not say that his light is extinguished, or that we have lost the power of vision. It is so in many instances with regard to moral discernment. The passions become inflamed, they impetuously urge their claims, and man is hurried along the forbidden path. Thus it is, that many, who intellectually acknowledge the authority of religion, find a law in their members warring against the law of their minds. They bind themselves down to the slavery of passion, and habitually live without God in the world. When this servitude has been long endured, the moral taste becomes impaired, and the conscience is seared as with a hot iron. But this is no evidence of the want of such a monitor within, nor is it any security, that, at some awful hour, when the fascinations of earth are withdrawn, this minister of God will not put forth his power, make his voice to be heard, and the guilty to tremble and to suffer. There are fearful examples on record, which ought to make every slave of passion and appetite tremble at the prospect before him.

Again, you find that actions, which are deemed to be sins by one class of men, are regarded as virtues by another. Theft is now generally branded with infamy; yet the Spartan parent taught his children to steal, and undiscovered theft was regarded as a virtue to be rewarded by public honors. Christians consider it to be a religious duty for the mother, who is deprived of the father of her children, to guard and guide them with increased carefulness and zeal; the Hindoo mother is taught by her religion to abandon her children, to leave them unprotected in the season of calamity, and to offer herself up as a victim upon the funeral pile of her husband. But what are the circumstances, under which these different moral sentiments are called forth? Did the Spartan lawgiver commend evil, as evil? No. He was a member of a small warlike state, encompassed on every side by powerful enemies. He considered patriotism as a virtue. It was a virtue. But the security of his country he regarded as depending upon the expertness of the people in every stratagem of war. To cherish skill, he encouraged theft. But it was to be so adroitly committed, as to escape detection. Otherwise the delinquent was severely punished. Here evil, as evil, was not commended or encouraged. In an action of a complex character the mind fixed upon a result deemed good; and on this ground the conscience decided. This affords no evidence of the want or the capriciousness of moral feeling; but of an imperfect analysis of moral actions.

The Hindoo mother is not to be supposed destitute of the sympathies of a mother. She regards the sacrifice of herself, and the abandonment of her children, as a duty commanded by the God whom she adores. Religion leads her to the funeral pile, and supports her in her last agonies. There is no evidence here of the destitution of moral feeling, but merely of incorrect intellectual views. Her God, she thinks demands from her the sacrifice, and she makes it; and what sacrifice ought not any man to make, when he believes that God calls him to make it? Here is the most decisive of all evidences of the strength of the tie which binds the soul to God. It is powerful enough to sunder all other ties, and, when rightly formed, to lead on the soul to immortal glory.

But we must for the present leave our subject here. We have not not time to pursue it. We leave it with this single appeal. You individually feel that there is a distinction between right and wrong. You have not the same consciousness after a day devoted to guilty pleasures, as after one consecrated to duty and to God. Passion may confuse and bewilder your minds, yet you are not suffered to pass without some admonitions of what is right and what is wrong. Remember then that the time is rapidly approaching when the delusions of passion will cease, when the pure light of truth will come unobscured to your minds. What will conscience then be to the guilty? It will be the worm, which never dieth.

[From the New Hampshire Sentinel.]

HUMBLING VIEWS.

1. The New York Evangelist presents a view of the Christian Church in the City of New York, which, for the honor of Christianity, it is to be regretted could not have been suppressed without smothering known facts. The Churches are generally admitted to have correct creeds, but the practical part of Christianity is represented in a most unfavorable light. The errors admitted in the Evangelist have long been the subject of individual observation. The prosperous Christian merchant, accustomed to give liberally for benevolent objects, has changed his residence for a more splendid establishment, and even elders of churches, give their brilliant and expensive parties, "with wine, dancing, &c." There is a prevailing "conformity to the world," and "impurities" are mentioned, which may as well not be repeated. "The fanaticism of party politics has raged terribly among the members of the Church." "Through the goodness of God, the ministry of the city has been thus far remarkably preserved, from the reproach of *open* immorality among its members! But who knows how long even this is to continue?" This is truly a humiliating picture, and from a source not to be controverted. No city in the Union can have more *worldly* temptation than New York. But strangers who have visited and spent an occasional month there, have remarked upon the tendency of this precise state of things, from the stress laid, in most of the Churches upon peculiar *doctrines* and views, as of the *first* importance. It is the principle laid down in a printed farewell discourse, now before us, that it is of vastly more importance to *believe* right, than to *act* right—and this is founded on the presumption, that a *right faith* must lead to right practice. No one will doubt the position that a sincere faith in Christianity must be the foundation of correct moral principles of action, but in a promiscuous assembly to make every thing depend upon a *peculiar* faith, and that the true and saving faith was *that* peculiar faith, and that alone, would not the multitude be led into the belief that they were pretty tolerably safe if they adopted the *creed* in full?—The New York pulpit has resounded in terrible denunciations against speculative opinions which did not *conform*, and which had in reality no bearing on practical Christianity; but which were represented as "soul destroying," if not *hell deserving*. Now to keep clear of such heresies was to adopt the *right views*, as the grand object; and is it extraordinary that laxity of *practice* should be the result of a fancied security in the true faith, even if practical Christianity is duly urged?

2. The Connecticut Observer states that at a late meeting of the Board of Missions at Utica, the propriety of allowing natives of heathen countries where we have missions established "to visit this country for the purpose of awaking deeper interest in missions," was discussed, and it was decided almost or quite unanimously to be *inexpedient!* It was said it was needless for the purpose of raising funds—there was money enough, if missionaries could be found—but "it was urged (says the Observer) with *entire truth*, we believe, that a visit to the country would be unfavorable to the heathen converts, because there is so much wickedness manifest, and they would have *less respect* for Christianity than when they left their *native land!*"—Again, "This is *true*—but how sad a truth." Well may the 'Perfectionist' exclaim, "What a confession!" We can "raise funds to almost any amount" to convert the heathen, but we decide that there would be danger that the heathen would go from bad to worse, by visiting this Christian country!! We only add, if such is the *prevailing* opinion, it is high time a more "perfect" system was taught.

[Extracts from the Correspondence of the New York Observer.]

WALES.

The Welsh are a very religious people—more so than the Scotch, or the people of New England. There is perhaps no other christian people in the world, who manifest so much religious susceptibility, or who can, as a body, be brought so much under its power. They are about a million of people, spread over a surface of 150 miles by 80, or 5,200,000 acres, parts of which present some of the finest mountain scenery in Great Britain. The Welsh are relics of the ancient Britons, who fled to the country, which they now occupy, when Britain was invaded by the Saxons; they continued an independent people, under their own kings, till 1283, when their last prince, Llewellin, being vanquished and slain, they were united to England under Edward I. The oldest son of the king of England, since Edward II. has always been created Prince of Wales, to satisfy the feelings of the Welsh of their right in the Monarchy, &c., Edward II. having been born among them.

The Welsh for the most part, speak their own language, and cultivate Welsh literature. They are proud of their antiquity, and think, that in this particular, they are one of the most venerable nations in the world. Their attachment to their own language is remarkable; and I am inclined to the opinion, which they possess, that it is capable of being employed with a power over the feelings and passions, with which the English language bears no comparison.—The effects of their poetry and preaching would seem to prove this. Their most cultivated men have a disgust for the English, compared with their own native tongue, notwithstanding they may be as much used to one as the other—more especially, if they are poetic in their temperament.

Poetry and religion may be said to have a home in the affections of the Welsh, unrivalled elsewhere.

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In Welsh poetry we have the wildness and sublimity of Ossian, but more of chastened and disciplined thought. The religious poetry of the Welsh is remarkable for the effect it produces, when sung, in their Christian assemblies. It is often overpowering, and they not unfrequently repeat favorite stanzas, or couplets, or lines, many times over, before they are satisfied. This is, in fact, the soul of devotion. Let the child of God go into his closet, and he will find himself repeating spontaneously, often unconsciously, the same petitions, or the same confessions, or the same ascriptions of praise, over and over again, according to the particular subjects of emotion, which may at the moment have the greatest power over him. The reason of it is obvious:—the emotions can be strong only on one subject at the same time.

The hymn, "Guide me, O thou Great Jehovah," I believe has been commonly ascribed in our country to *Whitefield*. But any one may see, at first glance, that the English dress indicates a foreign origin. It is the production of the Rev. William Williams, Pantycelyn, Wales, and is the 251st of his book, 1829. The first stanza is as follows in literal translation:

"Lord guide me through the wilderness—me, a pilgrim, whose countenance is sad. I have no strength, nor life; I am as one lying in the grave. O Almighty! O Almighty! Thou canst raise me up."

Robert Southey said, there is more feeling, that is, more poetry, embodied in this book of hymns, composed and published by the Rev. William Williams, than is to be found in any book of the size, of human origin, in the English language. "There is a mine of literature in Welsh," said a Welshman to me the other day, "that is entirely overlooked."

MEANS OF PROMOTING CHRISTIANITY.

Extract from an article on that subject, in the "Literary and Theological Review" for March inst. By Eleazer Lord, Esq. New York.

On the scheme of maintaining Christianity by intellectual efforts on the fields of ecclesiastical, philosophical and doctrinal controversy, the door of discussion is always kept wide open, and the same pride, ambition and other passions are appealed to, and there is the same tendency to division and strife, as in politics and false systems of religion. Books, therefore, on all sides of every question which the wit of man has been able to suggest, have been and still are constantly increasing. At the same time it is apparent that the learned terms, and incredible masses of lumber which this method has accumulated, have no hold on the common mind and neither directly nor indirectly exert any more influence on the mass of mankind, than the rolls of Pompeii, or the hieroglyphics of Egypt: and hence the facility and success with which infidelity, fanaticism and delusion have so long roamed over the vast field of human ignorance and depravity."

Let the reader, with a full view of the nature of Christianity, its divinity, its proper sphere, and its complete adaptation to its object, refer to the history of events in the theological and ecclesiastical world of Protestantism; examine a list of what are called theological books, or such as are deemed desirable and necessary in a theological library; consider the systems of theological education especially in Europe, and the nature of ministerial labor; and to avoid uncharitable censures, let all the exceptions which any one may find reason to make, and all the good which has been done, be allowed, and the most ample folds of all charity be thrown over all those individuals who with honest hearts have wasted their lives in building up and defending the mere scaffold of their systems; and let him candidly inquire what have been the results of this method of propagating and maintaining Christianity; what is the actual state of religion and of the churches, in those countries where the experiment was commenced, and where it has been most fully tried? What in short under this system is the type of a minister? With respect to those countries at least, may it not be said, that a Protestant minister is a man specially educated and trained to defend the ecclesiastical and theological system of his sect, first against all other Protestant denominations, and then against all the errors of the rest of the world?

Such a minister suggests the idea of a man who should undertake to construct a building for religious meetings, and in order to prepare himself for the work, should study the civil law, the theory of architecture, and the method of self-defence; and as a practical mechanic should learn to use only the rule and the smoothing plane, and know nothing of the axe, the saw, the chisel, the hammer, or any other implement. He would thus be qualified to sketch a plan of the proposed building, and to explain and defend his theory and all his rights; and supposing the necessary timber to be brought to the proper locality, he might in course of time make some impression on it with his smoothing plane, and probably fit some pieces for their place in his edifice; but most of his materials would perish before he would effect his object. Should several different persons, similarly qualified undertake to co-operate in constructing the same building, and should they disagree as to the architectural plan, and employ themselves in controversy, first about their own, and then with the world at large touching the plan of all other buildings, the illustration would perhaps be more complete.

There has been a shifting of scenes, a change of tactics, from time to time, but the great evils which have been assailed by this array of effort have not been subverted. Would that it might be seen, that the means employed had no tendency to work success, and never even in appearance had any success, except as death cleared the field of particular enemies, and perseverance worried out others, or the taste and fashion of the times demanded new subjects, and new modes of contention. This partizan warfare and single combat of intellectual and moral gladiators may, with respect to the mountains of error in question, be fitly compared to the case of a civil engineer, who should attempt to subvert a material mountain by the fulminations of his science and oratory, instead of engaging with the humble labor of the people to undermine it.

This system is every way at variance with the genius of the Gospel, and instead of working the effects which Christianity is designed to produce, it first of all leads the minds of men away from those simple truths by the instrumentality of which their sanctification is effected. It is essentially a speculative system and demands attention to matters which are but remotely and circumstantially connected with the subject of religion. This is doubtless more especially the case when the storm of controversy rages with greatest violence. Then succeed all sorts of fanaticism, "all monstrous, all prodigious things," as the excitement spreads among the common people. In calmer times, the supercilious pride of learning takes a more stately and luxurious seat; while the plodding dullness of pedantry busies itself, like the artizans of a German toy shop, in giving new shapes and colors to old materials, serving up to the weary, fickle appetite of effeminate curiosity and pompous egotism, an endless assortment of criticisms, comments, conceits and quidities.—Religion is now covered with heaps of rubbish, which even the initiated can penetrate only by lives of study, working their obscure and devious way through the confusion of dead and foreign tongues.

[From the Christian Watchman.]

INJUSTICE AND FOLLY OF PERSECUTION.

Persecution almost invariably defeats its own purpose. It lifts up to notice, persons who otherwise, would have remained in obscurity. Like oil thrown on the fire, it extends the light of truth which it seeks to extinguish. Thus God in his infinitely wise and gracious Providence, causes the wrath of man to praise Him, and the remainder of that wrath he restrains.

The general failure of persecution, in not accomplishing what it proposes, may be traced to sentiments deeply seated in the human mind. Man feels an instinctive abhorrence of oppression. If he suffers for his religious opinions, although they may be erroneous, his very sufferings cause him to cling to them, with tenfold attachment. Every stroke of persecution inflicted upon him, rivets his errors more strongly in his mind. He rises in his own estimation to the dignity of martyr. Nor can you ever persuade him that they who treat him so unreasonably and unjustly, can have either reason or justice on their side. No one was ever converted from his errors by unkindness or cruelty. He may be drawn, but he will not be driven. He may be won by affectionate persuasion, but by correction, never. He needs instruction, and he receives stripes; he requires light, and he is doomed, for his presumption, to pass away his existence in a dark prison. Were he ever so teachable, these are not the means by which he can possibly see the error of his opinions.

And if individuals are actually suffering for their belief and avowal of the truth, the oppressive measures which are used to induce them to apostatize will be found insufficient. For, besides their detestation of persecution which they have in common with their fellow beings, their trials for conscience sake, lead them to examine afresh, and more thoroughly than ever, the sentiments for which they are suffering, and the more they examine these the more they are completely convinced of their truth and excellence. Under this conviction, sooner than renounce their faith, they are determined to "suffer the loss of all things." If the alternative be, to turn or burn, they "will sooner burn than turn."

Persecution is also defeated in its purpose, by the sympathy it awakens in the public mind. When we see the intelligent taking advantage of the ignorant—or the rich oppressing the poor, or a powerful body of professing Christians injuring a weaker one, we naturally sympathise with those whom it is attempted to injure or put down. Hence, those who are indifferent to religion themselves, will come forward to the aid of religionists who are proscribed and persecuted. Although the love of justice and goodness may not influence them, yet a regard to their own personal rights, will induce them to defend the persecuted against their persecutors. They know not how soon the tide in the affairs of men may turn, and they who are now compelled to drink the cup of sorrow, may compel others to drink it to its dregs. These causes, separately or combined, operate in frustrating the designs of persecution. They so operated in the early ages of the Church. The Scribes and Pharisees were bent on the downfall of Christianity. To effect this they used every art which cunning and malice could devise. They represented Christ and his apostles as enemies to their nation. As truth did not serve their purpose, they resorted to the most virulent falsehoods. They appealed to the worst passions of the multitude. The standard of persecution was raised. The most bitter fulminations were uttered from the Jewish synagogues. And finally, they succeeded in raising the multitudinous cry; "Away with these fellows from the earth." Some of the disciples of Christ were slain, and others were forcibly dragged away from all the endearments of social and domestic life. The foes of righteousness congratulated each other on the triumphs they had achieved. They supposed, they had forever put to silence these ignorant and unlearned men, and that their new doctrines would sink into oblivion.

But the means they adopted to suppress Christianity, extended it. Agreeably to the command of their Lord, when his disciples were persecuted in one city they fled to another. But their flight was not succeeded by silence. They did not say, "We have suffered so much already for the gospel, now that we are in a strange place we will be more prudent and confine our religious sentiments within our own bosoms." No! The word of God was in their hearts. They loved it above all price. They believed its truths to be divine, and that the knowledge and practice of them was necessary to make men happy here, and happy forever. This conviction weighed more with them than all their sufferings. A sense of their duty to God, and a desire to benefit their fellow-men, led them to assert and vindicate the principles for which they were exiles. "They that were scattered abroad upon the pesecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch—preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed and turned unto the Lord." It is not probable that the disciples would have visited these cities voluntarily. They were driven from their homes. And their persecutors, in their attempts to exterminate Christianity from the earth, were the undesigning instruments of extending it to nations, where before it had not been known.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

CHRISTIAN PRINCIPLES FOR THE PEOPLE.—No. 6.

TIME OF THE RESURRECTION.

(*Concluded.*)

The apostle Paul imagined that the soul can exist in a state of happiness immediately after its separation from the body. I know concerning a disciple of Christ, (whether in the body, I know not; or whether out of the body I know not; God knoweth) that such an one fourteen years ago was caught up to the third heaven. And I know concerning such an one, (whether in the body or out of the body, I know not; God knoweth) that he was caught up into Paradise, and heard unspeakable words, which it is not possible for man to utter. Now if the soul becomes insensible, when parted from the body, or rather if both become insensible together, the apostle could never have been in paradise, and heard unutterable communications; and his *uncertainty* depended upon the possibility of a separate state of conscious existence.

Our Savior's argument against the Sadducees is utterly inconsistent with a state of insensibility. Now that the dead are raised, he remarks, even Moses showed, when he calleth the Lord who appeared at the bush, the God of Abraham, and the God of Isaac, and the God of Jacob.

Now God is not a God of the dead but of the living: for all live, or are alive, to him. In the eye of God, there is no extinction or discontinuance of being. The souls that [illegible] not dead but removed. All the living and those who have finished their course, the present and the departed, all in his sight are alive. From this fact Jesus inferred, that Abraham, Isaac, and Jacob were then living in another world; and that the past generations of men, though dead to us and vanished from earth, are still alive in the sight of God, and in another state; for all, though dead to us, are alive to him. If this be not the Savior's meaning, what force does his argument possess? The Sadducees denied the resurrection, and he exposed the falsity of their opinion by recurring to their own Scriptures, and showing that a future life was there revealed or implied.

The parable of the rich man and Lazarus is likewise inconsistent with the sleep of the soul, as it implies an immediate commencement of happiness and misery. Should any one affirm, that the reward and punishment, mentioned in this parable, relate merely to what will follow at a general resurrection and judgment, the following fact proves the supposition to be erroneous; for at that very time, the rich man is represented as having five brethren in his father's house. It is obvious that if the state of the dead be a state of insensibility, Dives was incapable of making any request, Abraham of hearing him, and Lazarus of receiving for his earthly trials and privations the recompense of heaven.

Examine our Savior's answer to the penitent robber, and you cannot without doing violence to the text, reckon it consistent with the doctrine of insensibility. Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, this day thou shalt be with me in Paradise. What is Paradise but the state of the blessed, the third heaven to which Paul was admitted? The Savior observed at noon, that before night they should be there. Is it not a frivolous answer to say, that one day is with the Lord as a thousand years, and a thousand years as one day? It is not so with man, and Christ no doubt spoke according to the common acceptation of the words. Otherwise the malefactor must have been deceived, expecting heaven that day and yet disappointed of it a thousand years to come. These words must therefore be taken in a sense consistent with the character of Jesus, in whose lips was found no guile. I would likewise remark of this malefactor, that he probably had not lived a hardened and habitual sinner, but had been overtaken in the providence of God by this ignominious death in consequence of some sudden and unpremeditated crime.

The expressions of the first martyr intimate the soul's immediate passage to immortal life: Lord Jesus, receive my spirit. Can we for a moment imagine, that Stephen prayed merely for admission and preservation in the repository of the grave? Are we not authorized to affirm, that he desired an abundant entrance might be ministered unto him, into the everlasting kingdom of our Lord Jesus Christ? This in all probability was what he desired and obtained.

To the Philipians the apostle remarked, that Christ should be magnified in his body whether it were by life or death. For to me, to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor. Yet what I shall choose, I know not; for I am in a strait between the two, having a desire to depart, and to be with Christ, which is far better than to live in this world. But if death be a sort of extinction of being, would not remaining here be preferable to departing? wretched must be the situation of that man, who would rather mingle with the clods of the valley, than walk beneath the glorious canopy that overspreads them.

He observes again:—

Wherefore we are always of good courage, and know that while we are present in the body, we are absent from the Lord:—we are of good courage, and desirous rather to be absent from the body and to be present with the Lord. Wherefore we earnestly strive also, that whether present or absent, we may be well-pleasing to him. This declaration much more than intimates that as soon as a righteous man is absent from the body, or dead, he is both present with his redeemer and well pleasing to him.

When Jesus was transfigured on the mountain, the souls of Moses and Elijah were present, and conversed with him respecting his death which he was about to accomplish at Jerusalem. Moses and Elijah, it seems, were not sleeping the sleep of death, but in a state of consciousness and Christian sympathy.

I allude to only one passage more. And I heard a voice from heaven, saying unto me, Write: Blessed are the dead who die in the Lord from henceforth; yea, saith the spirit, for they rest from their labors, and their works follow them. From these words it seems evident, that the obedient disciples of Christ are happy immediately after death. Henceforth they rest from their sufferings. Their good works follow them to the other world, and make them fit for the inheritance of the saints in light. This affords the greatest encouragement to patience, perseverance, and submission, the principal design of the revelation. Christ both died and rose, that he might be Lord both of the dead and the living. His dominion over the living consists in his governing them by his laws and the dispensations of his providence. But if we suppose the dead to be insensible, we shall find it difficult to conceive what authority and government he can exercise.

As the Scriptures say nothing of an intermediate state between death and a general resurrection, I shall imitate them, thinking that both reason and revelation are in favor of the third opinion,—that when we have accomplished our earthly course, we commence another state of existence. *Appearing before the judgment seat of Christ*, is a figurative expression, taken from courts of justice. The literal meaning is, that we shall be judged by that code of laws which Christ came to promulgate. Less reference is made to a personal appearance, than to the consequences of obedience and disobedience, though a personal appearance is very probably included.

Does God redeem the soul from the power of the grave? Does the spirit return to its [illegible] their appointed time, stand before God? Does mortal become invested with immortality? And does the Eternal grant a probationary day, in which we may prepare to come before him? Reader, you have motives to animate and persuade you to holiness: you have awful considerations to restrain you from vice and irreligion. Can your heart be unmoved, when you dwell on the rewards of obedience? the perpetual delights of peace with your Maker? And must not fearful apprehension and shuddering seize you, when you contemplate the consequences of sin? the incapacity of enjoyment it produces? the displeasure of that Being, who gave you existence and every blessing?

Be these considerations indelibly imprinted on your minds. Although your departure from this world is inevitable, you are destined for immortality. You are also to be judged,—judged according to the gospel. Precisely what the gospel reveals, such will be your allotment,—acquittal or condemnation, acceptance or rejection. In plain language, your present conduct, your holy or unholy affection, your Christian or unchristian frame of spirit,—these are now judging you, and pronouncing your doom. No day of your life glides away, without influencing your present state and future sentence. The elements of your character began to form with your very dawn of reason, if not, as I imagine, much earlier; they are still forming; and they will continue to form even till the going down of your last sun. Death will disclose the grand result.—Death will reveal the color of your destiny. Death will determine for what recompence you have been preparing yourselves.

And is this mortal soon to be clothed with immortality? Is the hour of your removal the momentous hour of judgment? Remember that you are but sojourners here, pilgrims and strangers on earth. Remember the close of your pilgrimage. Remember the qualifications indispensable for happiness in eternity. If you love the Savior, strive to secure that eternal life, which he lived and died, rose and ascended, to reveal. Allow me to close with a fine passage of the Apocrypha. You may find it in the Wisdom of Solomon. It is there most beautifully said: "The souls of the righteous are in the hand of God, and no torment shall touch them. In the sight of the unwise, they seem to die; their departure is taken for misery, and their going from us to be utter destruction. But they are peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastened, they are greatly rewarded; for God proved them, and found them worthy for himself." 'Blessed salvation of heaven!' I seem to hear my reader exclaim. It is blessed, and beyond expression glorious; and what is still more inspiring to the heart, this salvation is offered to all, and all have power of attaining its enjoyment.

FOR THE CHRISTIAN REGISTER.

THE SUNDAY-SCHOOL ROOM.

NO. IX.

That delightful period has returned when we are called upon as the teachers of this School to give an account of our stewardships;—to lay before you the result of our labors; to offer suggestions for the further improvement of the School, and to engage in such meditations as may arise from a review of our own and the exertions and reflections of others, engaged with

us in the same good work. Happy season! May we all improve it to the furtherance of our common good; for the advancement of the cause of our common Master; and for the attainment of a common happiness both now and hereafter!

The writer of this report is a teacher who has had but little experience in the business of instruction. A few months comprises the whole term since the class was first committed to the care of its present instructer. They are seven in number. But only four or five on an average attend the lessons. It has been the object of the teacher to accomplish a definite purpose; and perhaps the report cannot be better filled, than by describing briefly the mode which has been adopted. The first lessons were on the existence and attributes of God. The aim was to make this, not a nominal, but a practical belief —a belief of the heart. To effect this, contrivance and design was traced through all the works of nature; and as design supposes a designer, so in the end it was conclusively made to appear, that as man was not the workmanship of his own hands, nor nature, which is matter and not mind, its own former, there must be a creative power, which we call, and which is, God, who designed, contrived and made all things; and as this required Wisdom, Intelligence, Goodness and Power, is without limits so far as we can perceive, so these must be the attributes of his Infinitely great and holy character. The Benevolence of his character was insisted upon and illustrated in more than one lesson, to show that if a revelation was needed by mankind, that they had every reason to believe that a Revelation would be given. The necessity of such a revelation was the next point in course. To prove this, reference was had to the situation of the first dwellers upon the earth, without knowledge, means of instruction, or experience; which rendered some communications from their Maker indispensable; and in the next place, to the condition of mankind as sunk in darkness, ignorance and sin, at the advent of our Saviour, as rendering a revelation necessary, to restore them to the knowledge, love, and service of their Heavenly Father.

The New Testament was then taken up as containing such a Revelation. And the first point was to prove its *authenticity*; or in other words, to show that it was written at that time when christians say it was written, 1800 years ago, and by the persons to whom they ascribe it. The proof adduced was the subject of a number of lessons, and the mode was to show that it was just as easy to prove the New Testament an ancient book, as it was to prove the same of other books equally ancient, Tacitus for instance; and as easy to prove that it was written by the persons to whom we ascribe it, as it was to prove that Tacitus wrote the History which is ascribed to him. The proof of the one was traced up step by step just as you would trace up the other; and it was found that the evidence in favor of our Gospels, and of their being written by Matthew, Mark, Luke and John, was infinitely stronger, so to speak, than the evidence in favor of any book of Antiquity now extant.

Having proved that the New Testament in our hands is the same as that which was in the hands of the early christians; the next point was to prove, that what it contains is true; in other words its *credibility*. This was the subject of a number of lessons also. The course taken in reference to this point was, first its internal proof, from the simplicity, ingenuousness and apparent honesty of those who wrote, from other sources, Heathen and Jewish Historians, who were opposed to Christianity. And third, by monuments, rites and usages existing, and which we can trace back to the era of Christianity, and to be accounted for only by the truths of this religion. Another proof or evidence of Christianity, was introduced in this connexion; not only to strengthen the proof of its credibility, but as an independent argument upon which great reliance may be placed; viz. the sufferings of the early Christians. This argument was illustrated by many striking facts drawn from the history of those times. The *sincerity* of those who asserted the facts which are contained in the Scriptures was placed in this way beyond a doubt. As they had no motives of gain or honor to induce them to suffer, and as they could not be mistaken with regard to what they asserted, so the proof became irresistible to an ingenuous mind, that these men and women were sincere, and of course their testimony true. The character and sufferings of Paul were adduced in this connexion in a single lesson as affording an argument never to be repelled in favor of the truths of Christianity.

Having proved the Authenticity and Credibility of the New Testament as containing a Revelation from God, its *Divine Authority*, became the next topic for consideration and proof. To substantiate this point, miracles were to be considered, and prophecy. Miracles first. This point has just been entered upon. The first lesson attempted nothing more than to revive some first principles in relation to the existence of God, his Power, and his *modes of operation*. This last point was introduced to illustrate and explain what are the *laws of nature*, so called; and by this means to show that a miracle, which is a suspension of, or a deviation from, a law of nature, as it is only a mode in which he operates, is as easy and as natural to the Divine mind, as originally it was to make these laws, or afterward to have them executed. If these lessons should be continued, another opportunity may be afforded to the teacher to give an account of the remainder of the course. This plan is not given as embracing any novelty but to communicate in common with others, the labor which has been performed since our last reports, that we may be the better enabled to judge, whether it is approved, or whether it is to be considered as in vain. The teacher ventures not to say, what has been the effect of these lessons upon the minds of the pupils. No cause of complaint exists as it regards their apparent interest and satisfaction. The result is left cheerfully in the hands of time and of God. The seed has been humbly sown, and He, if it pleases Him, will give the desired increase. The teacher cannot withhold, however, the expression of an opinion, that every one who wishes to be fully convinced in his own mind of the truth of Christianity, so as to feel it more deeply in his heart, can do nothing better than to investigate the subject in a manner similar to that here pointed out. It may require the consultation of many books, the reading of more, and the comparison of these with each other, but every step will make a deeper impression of the reality of those truths which we are called upon to teach, both to the younger and older classes in the school. The teaching of the evidences for the more advanced classes, seems to the writer of the utmost importance. The reality of christianity as a divine Revelation has now but a feeble hold in general in the minds of men. No other way is so sure as the teachings of its evidences, to bring home the conviction of its truth. We have access for this purpose only to the minds of the young. Should it not be improved? Should we not qualify ourselves for this duty? Let our prayers be for light on this great and interesting subject.

FOR THE CHRISTIAN REGISTER.

DUTIES OF PARENTS.

"Be ye perfect as your Father in Heaven is perfect."

There is one view, in which the duties of parents are to be considered, which deserves especial attention; that is, that they stand in a relation to their children similar to that of our Father in Heaven. We are continually reminding children, that they cannot see God; that He is manifested to man by His works, and the operations of Providence. We refer them to the natural world for the manifestations and proofs of His power, wisdom and goodness. The child's heart leaps with joy and his eyes fill with tears, the natural language of a feeling which he cannot express, when the care of the Creator is thus exhibited in the most common insect. The natural inference is, if God so provides for the insect, which lives but a day, and may every moment be crushed under foot, He certainly does care, and has provided for me. It is thus, that children are the most deeply impressed, and clearly reminded of the true character of the invisible Creator.

Yet there is a view in which God is to be regarded, and that in which Christianity has most prominently set Him forth, which perhaps is not felt by parents, as it should be. I mean that of "our heavenly Father." The child knows that God is great, and wise, and good; but when told, that He is a Father, does he fully understand the expression? Words are signs of things signified, but the same word conveys not the same significant meaning to every mind.

Go to the lone room, where sit a mother and her child. She is telling him of God, his goodness, fatherly care. "While she is endeavoring to impress his young mind with this great and happy truth, her husband reels home, covered perhaps with mud and rags, just returning from his "drunken freak." Happy for her, and more happy for the child, if he had been a senseless stone. Witness now his violent and cruel conduct to his wife, his loud and obscene words, his blows, and her sufferings. What can be that child's idea of the expression "fatherly care," "God is your Father!" What associations must ever cling to that endearing name, father!

Look now at the Christian family; witness the family group. See the parents, father and mother, interested not only in the daily chat and plans, but in the religious improvement of the little circle. The father has just returned from his daily employment; he takes the little one upon his knees, and receives the welcome smiles from all; he shows by his conduct, that his greatest delight is in the happiness of his children. What joyous associations must ever cling to that word father! By what more endearing name, could God be presented to their minds? These may have some conception of the true character of God.

These instances are extreme ones; the former too often, the latter too seldom seen, though both have realities. They will exhibit the idea which these remarks are intended to convey, that the same word may have very different meanings, and consequently the character of God may be [illegible] when a child hears Him called a "heavenly Father." In some young minds, the title, Friend, may have more significancy than that of Parent. This, especially may be found in the lower walks of life, where Christian philanthropy has extended a hand of sympathy and aid to those destitute of the necessaries of life, and deprived of that parental affection which is due. Has this view of the duties of parents, especially of fathers, been duly considered by those, who would impress upon the minds of their children the truths of Christianity, particularly that greatest of all truths, that God is "our Father?" Is there not danger among those who devote days, evenings and nights in acquisition of wealth, or in a round of pleasures, occasionally, rarely exhibiting that tender and constant regard for the happiness and improvement of their children, which, the young are taught, is shown by God to every child? I speak not of that class of individuals, who are required by their poverty to toil all day, and to whom evening brings "wearied nature's sweet restorer," but of that class, who are not pinched by necessity, and to whom there are, or may be, many opportunities of free, social, and happy intercourse with their families. Are there not some fathers who neglect these opportunities or are wholly unprepared for them—unprepared, because they return home irritated by some disappointment, or all-absorbed in the bargains of the day, or in the prospect of to-morow? Are there not certain feelings shown, and indulged in, which shut out free and happy intercourse—feelings wholly inconsistent with the revealed character of God?

Some children if they know God only as He is manifested by their fathers, would have a very imperfect, a very erroneous idea of Him. Were it not for one day in seven, some would hardly know what was meant by "fatherly care." But, it will be said, the fathers provide food and clothing and school; (not education, for, provided the child is at school and contented, it seems to matter little whether he is educated, that is, whether all his faculties are drawn out and directed to proper objects,) they, by their labor, acquire the necessaries of life, and secure the well being of their children. True. But though a man give his son wealth and eduation necessary for prosperity in this world, he does not fulfil what common sense dictates as the duty of a parent. The universal Father rests not satisfied with placing before us, and in our reach, those things which are necessary for the body and our present happiness; he has not merely given us the means and occasions for the exercise of the higher faculties of the soul, but he has inseparably connected pleasure with their use, and thus induced us to their exercise; he has moreover implanted within us an ever present monitor, to keep us from sin and cheer us in the path of virtue. Is that parent "perfect, as his Father in heaven is perfect," who provides only the *means* to make life happy, and does not endeavor to direct and animate his child in the only path of peace and pleasantness? Is that father perfect, who is not deeply interested in the religious improvement of his child's soul? We are told that the soul of man is very precious in the sight of God. Can any parent be ignorant of the danger to which children are exposed in the moral world, of the wants and appetites of its moral being? Yet how little, comparatively, is done to provide for the necessaries of the moral life. Children, even to manhood, have yet much to learn, what is a heavenly Father's love for the soul, by the assiduous care of earthly parents for their moral and religious culture. Children have yet to see in their fathers manifested, that constant attention, that readiness to hear every sincere request, that compassionate, long-suffering spirit, that willingness to supply the spiritual, as well as the temporal wants, which are attributes of God, exhibited in Christianity.

It should be remembered, that the associations, which are connected with the character and relation of God, are not transient and for a day—early impressions are not so soon erased—they continue through life; they tinge the view of creation; and in that last hour, when the sun grows dim, and all earthly things are vanity, when the soul looks forward upon the boundless ocean of eternity, and feels that there is no arm, but of the Almighty, which can sustain, then will vividly stand forth the youthful associations of the character of God. E.

CHRISTIAN REGISTER.

BOSTON, APRIL 11, 1835.

GAMING.

The dominion that this vice often gains over reason, over a sense of domestic duties and of common humanity, is not a matter of fiction, though it is frequently made an instrument of the most powerful, distressing and harrowing descriptions of madness, frenzy, loathing of life and desperate self-destruction. We have never seen any thing in fictitious story which, in those respects, exceeds an account that has lately appeared of the last days of a gambler, taken from a New Orleans paper. The account is in a letter written by the wretched man himself. After reflections upon his condition as too hopeless to allow him to seek forgiveness of God or man, or to endeavor to reinstate himself in the affections of his wife and children, he comes with unhesitating despair to the final scene, and in view of the agonies of death, thus indites his last words:

At the moment I write this, I have swallowed the poison that carries me into eternity; and my hand does not tremble and my mind is not disturbed. No! —I feel a sort of joy in thinking that I am going to meet that punishment which has no end. To have been the husband of that woman who possesses all virtue and not a single fault; to be the father of six good and amiable children; to belong to a family as respectable as mine is, and to have behaved as I have, merits the most horrid torments. I know it—I do myself justice, and I wish to escape from my own reflections. The other world has nothing so terrible. Some friends—yourselves, may complain of my having borrowed small sums, not 69 dollars in all. I would have attempted to procure other loans, and might have (perhaps) succeeded; but it seems to me that people look at me in the streets and say to one another, "look at that ruined gambler; get out of his way."

Thousands have come to a similar end, whose reflections have been locked up in their own breasts, whose history, with its close, may have proved a warning to a few, but who did not leave behind them such a heart-rending admonition as is contained in these last words.—There are other thousands of gamblers of less cultivation, less natural sensibility, or less pride, who submit to the loss of property and of reputation, and take their chance for preying upon the unwary; and live on through gain and loss, the pests of society, till by vice and dissipation and loathsome sensuality, they end their miserable career.

New Orleans, the place in which, as we understand, the victim of mad infatuation, whose last words we have quoted, closed his earthly existence, has been regarded, we pretend not to say with how much truth, the very metropolis of gamblers. Houses for their nefarious indulgence have been regularly licensed and made a source of revenue to the government, even while the toleration and countenance of those places is such an outrage against civilization and morals, that they are familiarly called *hells*. It is said that, while seven houses of this kind were licensed, there were actually five or six times that number. But if the government of Louisiana has as much vigor in the execution of its laws, as its legislature has manifested in its enactments concerning Gambling Houses, we may expect reform which shall save many eyes from tears, and many souls from death—The following is the account of the act and of its principal provision.

The bill to suppress Gambling Houses in New Orleans, which had previously passed the Senate of Louisiana, received the unanimous sanction of the lower House on the 12th Feb. and has become a law. One of the enactments provides that the owners or immediate occupants of houses in which gambling is detected are liable to the penalties of the law, viz. a fine of one to five thousand dollars for the first offence; from ten to fifteen thousand for the second, and confinement in the penitentiary from one to five years, at the descretion of the court.

It is said in the Philadelphia papers that the Mayor of that city has taken energetic measures to break up gaming houses and with some success, and in other larger cities we perceive symptoms of concern respecting the prevalence of this vice, perhaps more destructive, in its excess, of moral sensibility, than any other;—a vice generally associated first or last with intemperance and drunkenness, and all kinds of licentiousness. It destroys the balance of the mind; it enlists the passions in the most debasing way, exciting hope and fear with the alternative of one's own ruin, or the ruin of another; for ruin is the term applied to the gambler when stripped of his money and estate; the moral part of the man is held of no account —*that* is commonly first ruined, and seldom revives from the ruins of the estate. Then too there is avarice grasping at every thing, and when successful followed by profligacy and extravagance; now reigns delirious joy and again agonizing grief. And when, last of all, comes despair,—self-murder is staked against the final hazard of the die, and the civilized christian born man having learned to risk every thing else, at length hazards the misery of futurity, even if he regards it to be endless, against the agony of a moment. The savage, as great a lover of freedom as he may be, will sometimes stake his personal liberty upon the last throw of the die. We are told that the ancient Germans would do this, after every thing else failed; and when the die was thus cast which subjected them to servitude, they would voluntarily surrender themselves, however young and robust, to be bound and sold—and sold they were at a distance, that those who acquired this property in their fellows by gaming, might be relieved from the disgrace of the conquest by the absence of the victim. But the pride of civilized man, after his understanding and passions have become enslaved to CHANCE, if his idol abandons him, abandons himself—and with distempered, indistinct and wholly inoperative views of a Supreme God, a Providence, a futurity and a judgment to come, rushes with violence, by death self-inflicted and unprepared for, into the unseen world.

MUTUAL LIFE INSURANCE COMPANY.

An incorporation under this name has been granted to certain petitioners in Boston by the Legislature, during the present session. The gentlemen who have interested themselves in this institution have procured all the requisite information on the subject from England where such institutions are in successful operation.—The Life Insurance now incorporated here is, we believe, the first incorporation of the kind in the United States.

This subject reminds us of a kind of association upon a smaller scale, of which we lately met with an account, and which we here subjoin.

BENEFICIAL SOCIETIES.—These are associations of individuals, formed for mutual assurance against the evils of poverty, arising from protracted illness, accident or inability to obtain subsistence, or any other cause, not controllable by the sufferer.

The city of Lancaster, Pa., has two associations bearing this title, the members of which contribute a small sum annually to the general fund, and in case of illness, or inability to earn a livelihood, not occasioned by improper conduct, are entitled to receive from that fund a certain weekly stipend, until a return of health enables them to resume their business.

We have been witnesses of the beneficial effects of these associations, for a number of years, and it gives us sincere pleasure to add our humble testimony to that of hundreds of our fellow citizens, who have been silent observers of the benign influence these associations have had in strengthening the ties of friendship, assuaging affliction, and affording consolation in the last hours of worn out nature.

Let these associations for mutual relief be compared with gaming and lotteries. In the former a humble and submissive recognition of Providence induces the prudent and industrious man to lay by a portion of his substance, it may be of his hard earned pittance, and put it in a common stock, which may prove first for the benefit of his own family, or, it may be for the benefit of his neighbor. But the gambler whose idol we have said is chance, in defiance of Providence stakes his property against that of his antagonist, and whether he win or lose it is but the decision of one day which may be reversed tomorrow. Nor can he win or lose, if he have any remains of moral sensibility, without compunctious visitings sharper than any two-edged sword.

REV. WINTHROP BAILEY.

The following account of Mr Bailey's change of religious views, and of the manner in which he made it known, possesses an interest beyond that which relates to the subject individually.—It is an example which we gladly record of the triumph of an independent mind over the prejudices of education, the strong influences of respected associates, and the hazard of temporal sacrifices.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

Some years since I had the pleasure of spending an evening with the Rev. Winthrop Bailey, whose death has been noticed in your paper—and having heard related some events in his life connected with his change of views, after he commenced the Christian Ministry, I felt a strong desire to learn the facts from his own lips. Having no motives to conceal these passages in his life, he proceeded to gratify my curiosity in the modest manner which was ever peculiar to him.

I do not recollect how long it was after he became established at Brunswick, that from his course of reading and study he began to entertain serious doubts of the soundness of Calvinism, and especially of the doctrine of the Trinity, but the more he read, and the more he reflected, the more he doubted; and at length he determined to consult his friends. With this view he took a journey on horseback some forty miles and visited his aged friend in the Ministry, the Rev. Mr Moody of Saco, to ask his advice. The old gentleman, after patiently hearing him, very readily told him that the doctrine of the Trinity was a mystery unfathomable — that it was deemed an essential Christian doctrine, and must be implicitly received. Brother Bailey, said he, this is a doctrine beyond reason, and you may rest assured that if you dwell upon it, and reason upon it, *you will become a Unitarian!* Mr B. returned home, and endeavored to be reconciled: yet the idea that an important Christian doctrine could not bear the light, and must fall, if subjected to that process which is necessary to carry conviction to the preacher's own mind, affected him from day to day.

I do not now recollect the causes he assigned for leaving Brunswick, but he did not alarm his congregation by any doubts of his orthodoxy, not being *fully* persuaded in his own mind.—Nor do I recollect the interval of time which elapsed before he was again settled as an orthodox minister in the town Pelham, of in Hampshire Co. But having no leisure to pursue his studies he became at length fully convinced that he had not preached the gospel in its simplicity, and he could not reconcile it with his duty longer to forbear. He accordingly prepared two Sermons, and in these he unfolded to his people the doubts and difficulties under which he had long labored, and defended as he was able the views he had, after long study and reflection, adopted. The whole town was in commotion. In the evening some few of his best orthodox friends called on him, but he desired them to reflect upon what they heard seriously and candidly, and I think he said he left with them his manuscript sermons; but on the following morning he started on a long journey.—When he returned he found his people calm, and with but few exceptions willing to hear more about the "strange doctrine." Mr B. continued some time with his people, and would doubtless have remained with them, but for a powerful external influence. A neighboring minister afterwards admitted to the writer of this that he had exerted all his influence to make difficulty in the Parish and should continue to do so. Mr B.'s connection was finally dissolved, and shortly after he received a call at Greenfield. A LAYMAN.

THE TRINITY.

The communication which follows is occasioned, as will be seen, by a sentence in an article in the Register of last week on Romanism. While the author of that article is not in fault for calling what usually passes for the genuine creed, by the name applied to it, we are glad of the opportunity it furnishes for coming at the facts of the case.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

I read in your last paper the following sentence. "Episcopalians and high Calvinists unite in believing the doctrines of Original sin and of the Trinity from St Augustine, and the Athanasian and Nicene creeds." I do not suppose that the writer meant to assert that the doctrine of original sin was found in the Nicene creed, though it be in the writings of Augustine. I may add that he ought not to assert that the doctrine of the Trinity is found in the Nicene creed. It is very common to quote the authority of this creed in defence of the Trinity. That it does not contain the doctrine, may be seen from the following note written by Dr Murdock, in his translation of Mosheim's Ecclesiastical History.

"The creed used in the Catholic, Lutheran, and English churches, and called the *Nicene* creed, is in reality the creed set forth by the council of *Constantinople* in the year 381. It is considerably more full than the original Nicene creed; which is here subjoined, together with a translation. [I omit the original.] Translation. "We believe in one God, the Father, Almighty, the Maker of all things visible and invisible: and in one Lord, Jesus Christ, the Son of God, begotten of the Father, only-begotten, (that is,) of the substance of the Father; God of God, Light of Light, very God of very God; begotten, not made; of the same substance with the Father; by whom all things were made, that are in heaven and that are in earth; who for us men and for our salvation, descended, and was incarate, and became man: suffered, and rose again the third day, ascended into the heavens; and will come to judge the living and the dead: and in the Holy Spirit. But those who say that there was a time when he was not, and that he was not, before he was begotten, and that he was made of nothing, or affirm that he is of any other substance or essence, or that the Son of God is created, and mutable or changeable, the Catholic Church doth pronounce accursed."

In this creed, there is found no doctrine of the Trinity; it asserts that the Father is God, it does not assert that they two are one in any sense whatever. It does not assert that the Holy Ghost is God; nor that the Father, Son, and Holy Ghost, though three persons, (in whatever sense the word *person* may be used) are *one* God.

This creed, also, so far from asserting that Jesus Christ was the same God as the Father, expressly implies a distinction in personality between the Father and the Son. (The word *personality* I use in its common acceptation.) It implies that they were not the same person, in the same sense as any Father and his son are the same person. It asserts that Jesus was God, because he was born from God; or begotten by God; and that he was a God because God was his Father, in the same sense that a man is a man, and not an angel, because he has a man for his father. The Fathers of the Church may be considered as having theoretically divided the essence of all being into three classes, the essence of God, the essence of Man, the essence of Matter; and that Christ was God, because he was of the essence of God. Modern philosophers generally divide all beings into two essences, that of spirit, and that of matter.

Some readers may think that the words "God of God," "very God of very God," are but a stronger expression for "the true and very God." But such was not the opinion of the early Fathers. The charge of believing in two Gods may be fully and fairly sustained against them. The only means by which the accusation can be answered is by the fact that they believed God the Father to be the Supreme God, the God over all. Thus Origen says, "to them who charge us that we believe two Gods, we must reply, that he who is God of himself (autotheos) is *the* God; for which reason our Savior says, in his prayer to the Father, *that they may know thee the only true God.* But whatever is God besides him who is so *of himself*, being God only by a communication of his divinity, cannot so properly be called *the* God, but rather *God.*" The words "God of God" &c. would better be translated, God from God; i. e. a God, because descended from a God.

The council at Nice was held A. D. 325. It may be seen from its creed how far from complete the doctrine of the Trinity was at that day. I subjoin the creed called "the apostles' creed;" Mosheim remarks concerning it, "There is indeed extant a brief summary of Christian doctrines, which is called the apostles' creed, and which from the fourth century onward, was attributed to Christ's ambassadors themselves. But at this day all, who have any knowledge of antiquity, confess unanimously that this opinion is a mistake, and has no foundation." Dr Murdock remarks concerning it, "It is a most valuable monument of the church; because it shows what in the early ages were considered as the great, the peculiar, and the essential doctrines of the gospel; viz. those all important *facts*, which are summarily recounted in this creed. The common form of it, in the fourth century, as used in most churches in Europe, Asia and Africa, except some slight verbal discrepancies, was the following."

"I believe in God, the Father, Almighty; and in Jesus Christ, his only begotten Son, our Lord, who was born of the Virgin Mary by the Holy Ghost, was crucified under Pontius Pilate, buried, arose from the dead on the third day, ascended to the heavens, and sits on the right hand of the Father; whence he will come, to judge the living and the dead; and in the Holy Spirit; the holy church; the remission of sins; and the resurrection of the body."

If Trinitarians think that this contains the great, the peculiar, and the essential doctrines of the gospel, how readily, if Trinitarians would but allow it, might we unite to form with them one holy church. How little is there in the apostles' creed from which a Unitarian would dissent. E. B.

NEW ENGLAND ANTI-SLAVERY SOCIETY.

THIRD ANNUAL REPORT OF THE BOARD OF MANAGERS.

The Report states that, in consequence of the formation of the American Anti-Slavery Society, and of State societies in Maine, New Hampshire and Vermont, and the expectation of the same in the two remaining New England States, the operations of the New England Anti-slavery Society have been very much confined, during the last year, to Massachusetts; and that it will hereafter be a State society. Since the report was made, the name of the society has been changed, accordingly, by substituting Massachusetts for New England.

The spread of Anti-slavery principles is spoken of, as well ascertained not only at the North, but at the South and West, notwithstanding violent opposition in every quarter.

Whether the Abolitionists should form themselves into a political party—is a question that has been agitated. The objections and cautions on this subject are adverted to in the report, and are met as follows.

Though these cautions are well meant, they seem to originate from an imperfect view of the rights and duties of citizens. When may men have a common object, one of the best means of attaining it, is to associate themselves together. When thus associated, there is, no doubt, danger, that the power acquired by union, will be abused for selfish purposes. But this is no sufficient reason for abandoning all united efforts for obtaining any moral or political object.

Political action as a party is limited by the language of the report to the election of members of Congress, explicitly repudiating any interference with other elections.

PAROCHIAL HISTORY.

We have lately received "A Lecture comprising the History of the second Parish in Beverly"—By Edwin M. Stone, Pastor.

This is not one of our oldest *parishes*; it was formed little more than a hundred and twenty years since, and has always been a small parish. But its history contains many things to gratify the curiosity of those who are fond of minute ecclesiastical memorials, and of those who, from local feelings, take an interest in the affairs which are narrated. This Lecture has afforded pleasure to us personally for both of the reasons mentioned; having for a long time, from circumstances, been desirous of seeing such accounts of the history of separate churches and religious societies, and, in the present case, having met with one such, relating to a part of our native town.

We take this occasion to say that the example of Mr Stone deserves to be extensively followed. From our old towns and parishes have sprung families which have spread over the Commonwealth and other States in the Union, and the history of such parishes would be eagerly greeted by many, whose early associations are connected with them.

ERRATA.—In the article on Romanism, signed *Conciliator, in the last Register*—

6th paragraph 1st line for—Reformed Catholics read—Reformed Churches.

Last paragraph but one—line 9 for—improving read—imposing.

NEW PUBLICATIONS.

Sober Thoughts on the State of the Times, addressed to the Unitarian community. Boston: E. R. Broaders. 1885.

These thoughts are addressed to the Unitarian community—and they are serious thoughts and worthy of serious reflection. The object of the writer is to take a general view of the state of the times, and the peculiar stand that Unitarians should now take in the great reform of the world, as connected with religion. It is written in a manly and christian spirit, and we hope will be very generally read. It at first shows the variety of character of which the denomination is composed, and some of the reasons for its embracing such numbers. It then shows some of the great points which distinguish their views from those of other parties, and urges the necessity of manifesting the efficacy of those views in our lives, and of struggling as hard for the *character* as we have done for the *name* of Christians. It shows that the essential truth of religion is not that which is peculiar to one party—but that which is common to all; that true Christianity does not consist so much in doctrine as in devotion, in love, in spirituality, in an undeviating moral life and aspirations of soul. These views are not new. They are as old as the time of the Savior, and among the most sublime that he gave to the world. When will men awaken to their truth?

The work then goes on to give some of the most important duties of Unitarian Christians at the present day,—among which we would particularly notice *sympathy*. A new bond of sympathy must encompass us about—more love, more true affection, more union of heart. This may take place without infringing upon individual independence. We do not conceive that to love one another men must necessarily agree in every point of opinion. Let them differ, if they do it honestly; but let them still feel sympathy—sympathy of spirit—sympathy *in* the worship of a common Father, and in the precepts of a common Lord.

There are other views brought forward, for which we must refer our readers to the book itself. W.

[*Communicated.*]

Practical Education. By Maria Edgeworth, Author of "Letters for Literary Ladies," &c. and by Richard Lovell Edgeworth, F. R. S. and M. R. I. A. Complete in one volume. New York: Harper & Brothers. 1835.

No one who has read this work can have forgotten the fund of instruction which it furnishes for those who have directly or indirectly an influence in forming the minds of children and youth. It is based on no metaphysical theory, unless on the implied and truly philosophical theory of watching the infant and growing mind, and of aiding and encouraging its efforts for acquiring *truth*. This is what it is ever reaching after, as every person must have perceived. Its curiosity may be checked, and stupidity be made to take the place of activity; but if its natural bent is encouraged, if its desire of knowledge is not checked by coldness or deception, if, on the contrary, its early and progressive strivings are promoted and regulated, its advancement is as certain as the growth of any thing in the material world.

The work is presented, in the edition before us, with a respectable appearance and in an economical form.

Joe Anderson and Old Jim Bailey. Published by the Council of the Massachusetts Temperance Society. Boston, May 1835.

This is a valuable addition to the useful tales and tracts, whose main purpose it is to promote the cause of temperance. It is free from exaggeration, bringing before the reader effects of intemperance which every one has witnessed on the temper, especially in the head of a family, and its evil consequences in the domestic relations. It is useful also by illustrating the happy and joyful change produced by reform in the same individual, and by contrast with a neighbor resisting the influence of motives for reform. It teaches a lesson of self-respect and firmness, which may sometimes be learned from the admonitions of friendship or kindred—which we should never think it too late to interpose.

We cheerfully recommend this tale for extensive circulation.

The Life of Collin Reynolds, the orphan boy and young merchant. Dedicated to the pupils of the Hollis Street Sunday School, Boston. *Boston*: Samuel G. Simpkins. 1835.

The author of this brief and affecting biography has accomplished what is not often effected. He has adapted the style of it to the tender age of the readers for whom it is designed—a more meritorious attempt, when successful, than is commonly supposed. The book is also an instructive one, showing the rewards of industry, patience, perseverance and piety in humble life, the same qualities which are the ornament also of the most favored condition.

ECCLESIASTICAL.

The *Rev.* David Damon has received an invitation to become the Pastor of the Congregational Church and Society in West Cambridge, and has accepted the invitation.

Unitarian Society in Brooklyn, Conn.—We understand that Rev. S. J. May, of Brooklyn, Conn., has obtained leave of absence from his society for one year, that he may devote himself to the anti-slavery cause. He has taken up his residence in this city, and his society will be supplied by their former pastor, Rev. Mr Willson, late of Petersham, Ms.

Installation.—On Thursday, 2d inst. Rev J. W. Chickering was installed over the High street Society in Portland. Sermon by Rev. N. Adams, of Boston.

Portsmouth, N. H.—The impression has gone abroad, that there was to be a reunion between the North Church in that place, and the Pleasant Street church, a colony from it a few years ago, and that, of course, the new establisment was to be given up. Mutual Council called by the two churches the present week, decided unanimously that it is not expedient to have such reunion take place, but that both should maintain their separate existence, uniting only their labors and prayers for the advancement of the common cause. We state not the words perhaps, but the substance of the result, as it has been communicated to us.—*Essex North Register, April 4th.*

There are upwards of *fourteen thousand clergymen* in the United States, according to the American Quarterly Register.

Centennial Celebration of the Reformation.—The company of Pastors of the Reformed Church at Geneva are preparing to celebrate the anniversary which closes the third century from the acknowledgment of the Protestant Reformation in that church on the 23d day of August next. They have invited the reformed churches in the United States, of every denomination, to send delegates to Geneva, to join in the celebration.

[From the Cincinnati Journal.]

CATHOLIC STATISTICS.

The number of Roman archbishops and bishops in the United States is 12. They are located at Baltimore, Bardstown K'y, Charleston, S. C., Philadelphia, St Louis, Boston, New York, Mobile, New Orleans, Detroit, Cincinnati, and Vincennes, Ind.—Their territory is laid off with geographical precision, so as to embrace the whole United States.

The churches and clergy are scattered over the United States in the following manner:

SOUTHERN STATES.

Louisiana—Churches 26, priests 29; of these 7 are stationed in New Orleans.
Mississippi—1 church at Natches, no priests.
Alabama—7 churches, 8 priests; 4 stationed at Mobile.
Florida—3 churches, 2 priests.
Georgia—4 churches, 3 priests.
South Carolina—4 churches, 7 priests; 6 of these resident at Charleston.
North Carolina—11 churches, 3 priests.
Maryland—55 churches, 23 priests. The Rev. William McSherry, of St Thomas' Manor, is provincial of the Jesuits.
Virginia—10 churches, 4 priests.
District of Columbia—3 churches, 6 priests.

MIDDLE STATES.

Pennsylvania—56 churches, 43 priests, 25 of these reside in Philadelphia.
Delaware—3 churches, 2 priests.
New Jersey—6 churches, 5 priests.
New York—43 churches, 36 priests.

NEW ENGLAND.

Connecticut—8 churches, 8 priests.
Massachusetts—11 churches, 13 priests.
Maine—7 churches, 6 priests.
New Hampshire—2 churches, 2 priests.
Vermont—1 church 1 priest.

WESTERN STATES.

Michigan and N W Territory—16 churches, 18 priests.
Ohio—25 churches and stations, 18 priests; 6 of these reside in Cincinnati, and 5 at St Joseph's, where there is a *convent* of the *Dominicans*.
Kentucky—27 churches, 33 priests; 11 of these reside at Bardstown. At Lebanon is a convent of Jesuits, where the following Jesuits reside: Messrs. Chazelle, Petit, Gouet, Fouchet, Euremont and Cooms. At St Rose, Washington county, is a *convent of Dominicans*, where 5 priests reside.
Tennessee—1 church, no priest.
Missouri—18 churches, 19 priests.
Illinois—10 churches, 6 priests.
Arkansas—9 churches, 1 priest.
Indiana—9 churches, 2 priests.
Total of churches in the United States, 382.

We have only put down the priests enrolled with the churches. This does not include all. The total number of priests in the United States, is stated in the Catholic Laity's Directory, to be *three hundred and forty-one*. The employment of a large portion of these is not stated. In the diocese of St Louis, Bardstown, Cincinnati, Vincennes and Detroit, the number of priests is set down at 112.—*Cin. Jour.*

REMARK.—We have previously given a more general statistical account of the state of the Catholic Church in the United States; but in these times of curiosity concerning that communion, we have availed ourselves of an opportunity for presenting more minute details.

FRANCE.

Some interesting accounts of the progress of religious reformation, and the establishment of churches on the basis of such reformation in Nantes, is given in a translation from a French journal for the Boston Observer of last week. There is much enthusiasm manifested in the description given by the reformers, of the operation of their labors upon the people. The whole shows, so far as the field is opened, that there is great readiness to break loose from Catholic domination. But it does not become us to be very sanguine concerning the effects of reformation or change in a people so prone to extremes. Whether the agents of reform be orthodox or unitarian, we are to look for much that is superficial and much that is extravagant. But convinced as we are that the reign of the Romish Church in France is thoroughly shaken, and that the tendency is towards general skepticism, we cannot but rejoice in every indication of Christianity founded in principle, in genuine belief. M. Calland thus speaks of his mission in company with his coadjutor. "It was on the 15th of December, 1833, that M. Julien Lerousseau and myself received orders to go to Nantes, and lay the foundation of a French Catholic Church." They visited there the conductors of the journals and the civil authorities, and found both favorable to their plans of reform. They procured an ancient church, of which they took possession in June, 1834, and in the mean time travelled "through La Vendee establishing churches." Of their success in La Vendee an account is promised at another time. On their return to Nantes they published their confession of faith, of which they circulated many thousand copies. The following is the substance.

1st. Reason is to every one the fundamental rule of belief—we substitute for the stationary principle of *infallibility*, the exalting doctrine of human *perfectibility*.

2d. *The characteristic object of the gospel is not to create mysteries but to dissipate them.* It is a divine revelation in this sense, that it contains a moral and metaphysical doctrine superior to all others.

3d. The nature of Jesus Christ, sadly obscured by priestly imposture, is explained by those unequivocal words of the Gospel—"*My Father is greater than I.*" "There is one mediator between God and man—*the man* Christ Jesus."

4th. Christianity does not consist in the incredible opinions and the impracticable practices of the Romish Church. To serve God and love man constitutes the essence of Christianity.

5th. The true *Church* is not merely in Rome and the Pope—it embraces it its bosom all who worship God in spirit and in truth, and fulfil faithful towards their brethren the law of charity.

The effect of the public preaching of the reformers is described in the following terms.

Every blow struck at any abuse of the Romish Church made the people leap for joy. Thunders of applause saluted us, at every stone which we tore from that ancient monument of slavery and imposture—"Courage," cried the people, when the preacher descended from the pulpit, "unmask the hypocrites fearlessly, preach us the truth, and we will sustain you unto blood."

This, like most sudden and strong excitements against existing superstitions and prejudices, it is unnecessary for us to say, is no part of religion. Much will depend upon the wisdom and the religious character of the reformers for the rearing of a pure and well grounded faith on the ruins of a Church corrupt both in faith and practice. The "Reformer," from which the translation for the Observer was made, goes to the true foundation of the whole matter in the following declaration. "So far from reforming the Gospel, it is by the Gospel that we undertake to reform the innumerable abuses, which certain degenerate churches have introduced into Christianity." So far as that ground is strictly adhered to by the French Reformers, so far shall we acknowledge them to be true Unitarians, at least in their fundamental principles concerning the sufficiency of the scriptures.

MASSACHUSETTS LEGISLATURE.

The bill respecting licenses for the sale of ardent spirits, that originated in the House of Representatives, the provisions of which we have before noticed, has been rejected by a majority of about five and twenty votes in that body. Various impediments were thrown in the way of its passage; some objected to the bill because it did not go far enough, others because there were constitutional difficulties.

The bill "Concerning Masonic Societies" has been lost in the House of Representatives. The vote stood 73 in favor and 199 opposed. The leading provision of the bill is, that Masonic societies shall make returns yearly to the Secretary of the Commonwealth of the number and names of the persons who may have been initiated, admitted, or advanced from one degree to another in said society, with the mode of initiation, admission, or advancement, and the forms of the several promises or obligations, if any, which have been administered or assumed by any persons at any meeting of such society,—together with the time and place of meetings &c. and shall also return a schedule of all the property liable to taxation. In failure of such returns, the presiding officer is subjected to a fine, to be recovered by indictment to the use of the Commonwealth or of the person suing for the same. The bill was defended on the ground of expediency and also of the danger alleged to be still apprehended from Masonic Institutions.

School Fund.—An act for the annual distribution of the income of this fund has passed both Houses by which it is provided that one half shall be paid to the city and town in proportion to population, and the other half in proportion to the amount of money raised the preceding year for the support of schools.

An order from the House of Representatives, that the Committee on the Revised Statutes be directed to inquire into the expediency of striking out from the statutes all Latin and Greek words, and inserting English words in lieu thereof, was rejected; as was also a subsequent order for making a glossary, translation, or explanations of such terms in the margin.

Amendment of the Constitution.—The act to amend the Constitution so as to diminish the number of members which may be sent to the House of Representatives, which had previously passed in that body was concurred in by the Senate on Monday after much discussion without amendment.—Yeas 19 Nays 10. The act provides that every town having three hundred ratable polls shall be entitled to one Representative, and for every additional Representative an addition of 450 ratable polls are required.—The fractions also are so provided for as to allow additional representative for one or more years, as the case may be, in every ten years. Mr Shaw of Plymouth moved an amendment, in the Senate, fixing the number of polls for one representative at 250 and the number for an additional representative at 500; which was not accepted.

Culture of Silk.—An act was passed on this subject, granting a bounty of fifty cents a pound for every pound of silk reeled or thrown in a manner approved by judges pointed out in the act.

Geological Survey of Massachusetts by Professor Hitchcock.—This work has procured for its author a high distinction among Geologists, and has reflected great credit upon the Commonwealth which provided for the survey. The Commonwealth has also done honor to itself by a Resolution, which, besides furnishing a copy of that work to the principal literary and scientific societies at home, provides also for sending copies to the most distinguished societies for the promotion of the Natural Sciences in the different countries of Europe.

INTELLIGENCE.

DOMESTIC.

Temperance at Worcester.—We understand that the Selectmen of Worcester, in compliance with the vote of the town, have refused licenses to tavern keepers for the retail of spirits, and in consequence the keepers of all the public houses, except Mr Porter, of the Temperance House, have refused to accept licenses for the retail of wines, &c. taken down their signs, and locked up their houses. The Temperance House is in consequence, for the present, the only place of resort for travellers in the town. We are informed that Mr Porter is prepared to afford accommodation for all who may call upon him. The resolution to instruct the Selectmen appears to have produced a good deal of excitement in the town. The meeting at which it was adopted was a very full one, and it passed by a vote of 352 to 273. We do not perceive how the taverners can expect to obtain a reversal of this decision by the course they have adopted.—*Daily Advertiser.*

The German Charitable Society met on Saturday last, for the purpose of choosing officers for the first year. The following was the result of the election.

Charles Beck, President; Charles Follen, Vice President; Math. Kramer, Treasurer; Hermann Bokurn, Secretary; Theodor Hach, Maurice Mayer, Andreas Rimele, Overseers.

The Board of Aldermen of the city of Washington have unanimously passed a resolution declaring that, in the opinion of the two boards, every individual concerned in contriving the false and nefarious charge against Gov. Poindexter, of an attempt to assassinate the President, ought to be held up, not only to public odium and scorn, but to the execration of every virtuous member of the community.—The Common Council, also, by a vote of 12 to 2, adopted a resolution, declaring, as the opinion of the board, that Charles L. Coltman, a member thereof, has not (so far as he is concerned in the above matter) acted in accordance with those principles of honor, by which each and every representative of the people ought to be actuated.—*Ib.*

The National Intelligencer says—

Our latest paper from Detroit is to the 20th of last month. At that time no further intelligence had been received in relation to the dispute. The military movements of the Michigan militia have been temporarily suspended. The Advertiser says—

"The Adjutant General of Ohio has issued general orders to the militia of the northern counties to prepare for a conflict. From the various manifestations of the Executive of that state, it is probable that an attempt will be made to anticipate any movement on the part of the General Government, and to take possession of the disputed tract before any counteracting measure can be interposed. We trust no indiscreet zeal on either side will propel the parties to a collision which will endanger the public peace. Michigan will act on the defensive, it is true, against a powerful foe. But if hostilities should actually commence, they will be soon stayed by the General government."

The Advertiser contains a letter from the delegate of the Territory in Congress, Mr Lyon, in which it is intimated that the President has expressed his determination to support Michigan in retaining the territory.

The Ohio State Journal admits the correctness of a statement contained in another Ohio paper, contradicting the allegation of the Detroit Advertiser, and affirming that Gov. Lucas does not intend to make any military preparations in order to execute the laws.

Letter of President Jackson.—The following copy of the letter addressed by President Jackson to Rev. Mr Gwinn, taken from the Nashville Republican.

Washington, Feb. 28, 1835

MY REV. SIR:—I observe in the Nashville Republican of the 10th inst. an article headed "Gen. Jackson's Preference," which I think it my duty to notice.

All my friends know, that since I have been in the Executive Chair, I have carefully abstained from an interference with the elective franchise; and have invariably acted upon the principle, that to the people belonged the exercise of this sacred right,—uninfluenced by any considerations but those which related to the public good. And yet the Editor of this paper professing to entertain great respect for my character, undertakes to connect me personally with an attempt to divide the great body of Republicans in the choice which they are to make of a President: and by way of giving effect to his insinuation, appeals in the language of my bitterest enemies here and elsewhere, to the independence of the people as a shield against "my dictation," which he supposes may be attempted.

Every one must see that the professions of the Editor in that article are made to take the form of friendship, in order that he may more successfully carry out his purpose of opposing the great Republican principles which I have endeavored to advance as President of the United States;—and one of which, not to say the most important, is the necessity of looking above persons in any exigency which threatens the ascendancy of those principles. All my friends [illegible] preference, as far as men are concerned, ought to be for him who is most likely to be the choice of the great body of Republicans: and yet, if this individual should not be Judge White, the editor of the Republican is ready to cry out "*Dictation.*"

Under such circumstances, seeing also that there are various misrepresentations of my views on this subject, I commit this letter to your discretion in order that you may do me justice.

You are at liberty to say, on all occasions, that regarding the people as the true source of political power, I am always ready to bow to their will, and to their judgment—that discarding all personal preferences, I consider the true policy of the friends of Republican principles, to send delegates, fresh from the people, to a General Convention, for the purpose of selecting candidates for the Presidency and Vice Presidency; and that to impeach the selection before it is made, or to resist it when it is fairly made, as an emanation of Executive power, is to assail the virtue of the people, and in effect to oppose their right to govern.

I send the paper containing the article I refer to, and request you to show this letter to the Editor, in order that he may no longer misrepresent me. Acknowledge the receipt of this letter.

I am in haste, your friend,

ANDREW JACKSON.

The Rev. James Gwinn, Nashville, Tenn.

Texas.—Extract of a letter from an Agent of a gentleman, in New York.

Nacogdoches, Feb. 2, 1835.

"I shall prepare myself to go down to put things in order for the settlers you shall send out, and in this case it seems highly important to know how many families may arrive, and when, in order to engage provisions on their arrival. Many families who have come here without them have at once become reduced to want, and been obliged to fly to the nearest town, or wherever they can get subsistence to live upon.

From what I can learn, there is an immense deal of good land in this country; and since I have been here, and on the road from the Sabine to this place, I have seen people from different parts of the Southern States, coming on here in pursuit of land, to settle for life. I understand there are fine lands in Burnet's Colony. In it, there is considerable of the red soil that is good for wheat and other small grain, and it is thought to be the most healthy of all the grants.

Extract of a letter dated, FORT LEAVENWORTH, Missouri, Dec. 5, 1834.

I left St Louis 16th Sept. in a Steamboat for this place.—The distance is 400 miles by water and 300 by land. The river is very tortuous and winding in its course. Adjacent to St Louis, on the same side, the bank of the river is rocky, sometimes boldly bluffing out into the river, at others shelving away for a few rods and then rising into a bluff. The city itself rises gradually and beautifully from the river, and shows to advantage. It is being rapidly built up, and though its present appearance is very materially injured by many low, ill-constructed French looking huts, interspersed over it, giving it an old unthrifty looks, yet every thing besides indicate a prosperity which must ere long place it among the first of the Western Cities. These *huts* are the remains of the old inhabitants, citizens of France, who were thepioneers, explorers and settlers of the Mississippi and its branches long before our revolution. After entering the Missouri, the mouth of which is about 20 miles above St Louis, the character of the river and scenery changes. The banks on both sides are steep, about fifteen feet high; the lower strata, say three feet, a fine blue clay, and the rest the rich yellow loam soil of the country. Every few miles is a *forest of snags*—that is, for a quarter of a mile or so of the river, large trunks of trees, mostly bared of their limbs, rear their blackened front with a threatening aspect, from the water. To an inexperienced eye it seems absolutely impossible for boats to be navigated through them. To me it was exciting enough to see how they managed. Under a full head of steam, which it requires to ascend the current, it being very strong, the boat approaches very near to one of these immovable foes, and it seems as though it was surely going right against it; but by a slight sheer as we near it, we decline to one side, and in many cases the snag rubs heavily against the guards of the boat. We passed through many spots where we had one of these fellows close on each side, and we would just rub through. The steersman has to be very expert, as but a slight variation would throw us on the mercy of these "river guardians," and almost certainly sink the boat. There is not so much danger, however, apprehended from these as from those that are hidden under the surface of the water.—We had a number of trials of this; and twice the jar was so great as almost to pitch me over. Our wheel house was broken two or three times and once our whole right wheel was carried away with such a crashing that it seemed as if the boat was going for it. We paddled on with the remaining wheel all that day, and at night got it repaired. At night we lay by, as the navigation is too dangerous to allow travel then. —*St Albans Repertory.*

TEMPERANCE MEETING.

A numerous meeting of the friends of Temperance was held at the old Common Council room, Court Square, on Sunday evening. Stephen Fairbanks, Esq. was chosen Chairman, and Gustavus Horton, Secretary.

The object of the meeting was stated by the Chairman, to be the consideration of the question, "Is the influence of licenses for the sale of ardent spirits injurious to the health, morals, and pecuniary interest of the community?"

The meeting was addressed by Messrs Channing, Reed, Grant, Dr Channing, Dr Fox, Mr R. Slack, Dr Flint and the Honorable Mr Hudson of the Massachusetts Senate.

The evils of intemperance were portrayed in glowing colours, and were shown by a variety of illustrations to proceed from the *system of Licenses* that is at present sanctioned by law. Facts were stated by Dr Flint, physician of the House of Correction, which went to prove, that the relapse of almost all the individuals who had been partially reformed in the above institution, into intemperance, could be traced *directly* to the facilities with which intoxicating liquors could be obtained, after they were released from confinement. The remarks of all the gentlemen who addressed the meeting, were characterized by great forbearance and kindness towards those who are still engaged in prosecuting the trafic, which is producing so much mischief in the community.

The original question of debate was laid on the table, for the purpose of receiving the following Preamble and Resolutions, offered by Mr Grant, which were unanimously adopted.

The time having arrived when the subject of Licences for the sale of ardent spirits, is again to be acted upon by the Mayor and Aldermen, and it being one in which every citizen has a deep personal interest, we deem it our duty to express our opinion on the whole subject, in the following resolutions:—

Resolved, That while we coscientiously disapprove of all Licenses for the sale of ardent spirits as a drink, because seventy-five physicians of our own city, and many thousands in other parts of the civilized world have declared "that men in health are never benefitted by their use," but that on the contrary they are a frequent cause of disease and death; we rejoice to know that the proper authorities are reducing the number of licensed houses, and are endeavoring to discriminate by granting licenses where they are the least liable to abuse.

Resolved, That we approve of the mode adopted last Spring by the Licensing Committee, in visiting all places licensed for the sale of ardent spirits, and applied for to be renewed, as calculated to convince the Mayor and Alderman, that the "*public good*" does not require them, but on the contrary that the public *peace* and *happiness* is greatly annoyed by them.

Resolved, That we feel it to be a great burden, (too grevious to be borne,) that the honest, temperate and industrious portion of the community, are taxed for the support of paupers, and pauper establishments, prisons, Houses of Correction, Courts of Justice, &c. which from official documents, it has been clearly shewn, cost this city as much or more money as for the support of our Primary, Grammar, Writing, Latin and High Schools.

Resolved, That in the opinion of this meeting, it is a subject of gratitude to God that the Temperance Reformation has had such success with our industrious Mechanics, hardy Seamen, enterprising Merchants, and in fine among *all* classes of the community—and that we consider the *chief* obstacle in the way of its further progress in this city, is, the temptation placed in the way of the young, the weak, the ignorant, and more particularly among the multitude of foreigners daily coming among us—and if the strong are bound to protect the weak, then are we bound not to lead such into temptation by granting over 300 Victuallers, and 100 other licenses for the retail of ardent spirits.

The question on the influences of Licenses was again resumed, and after remarks by Dr Flint of this city and Hon. Mr Hudson of the Mass. Senate, it was moved and voted, that when the meeting adjourn, it be to such time and place as the committee who called the meeting may think proper.

Voted, That the proceedings of the meeting, signed by the Chairman and Secretary, be published in the papers of the city.

STEPHEN FAIRBANKS, *Chairman.*
GUSTAVUS HORTON, *Secretary.*

FOREIGN.

[From the Daily Advertiser.]

News from Europe.—By the arrival of several packets at New York on Sunday last, we are furnished with London papers, some of which are as late as March 11, just one month from the date of the latest previously received.

The question of the American Treaty had not been brought forward in the French chamber of Deputies. A Paris paper of Feb. 26, speaking of the labors of the committee on this subject, remarks that it was expected that the report would be ready in a fortnight. Some important changes in the French ministry were expected to take place, after the American question was decided.

The British Parliament met on the 19th of February. In the House of Commons, Lord Egerton nominated Charles Manners Sutton, and made a speech of half an hour, setting forth his long Services and and high Talents. Sir Charles Bunnell seconded the motion. Mr Dennison then nominated the Right Honorable James Abercromby, which was seconded by Mr Old, both of whom spoke at length. Sir Charles Manners Sutton then addressed the House in his defence, and spoke several hours: the debates fill many columns in the London papers. The vote was then taken, and the result was as follows—

For Abercromby	316
For Sutton	306
Majority	10

On Tuesday, the 23d, the King delivered in person the Speech. Immediately after Lord Landon moved the usual address, approving the appointment of the new ministers. Lord Morpeth moved a long amendment, condemning the conduct of the king in dissolving the old and forming the new ministry. A most animated debate ensued, which lasted three days in which all the distinguished members took part.

Mr Peel spoke at great length in defence of his conduct, on taking the vote, the Ministers were again defeated, as follows:—

For the amendment	309
For the address	302
Majority against Ministers	7

The division in the House being so nearly equal, and there being so large a majority in favor of Ministers in the House of Lords, the Tory Ministry had not manifested any intention of resigning. The Morning Chronicle of March 3, remarks:—

From what has occurred during the last week, both in and out of Parliament, it is manifest that the present Ministers have resolved on maintaining their seats against the declared will of the Commons, as well as of the people, of these kingdoms.

We are obliged to pass over the king's speech—the address of the Commons in answer—and the king's reply.

London March 10.—Our fleet has suddenly been recalled from Malta to resume its station off the mouth of the Dardanelles, in consequence of fresh disturbances at Constantinople fermented by Russia. A Russian fleet is reported to have sailed through, that is, have forced the Bosphorus.

Death of the Emperor of Austria.—The Moniteur of March 7th, contains a telegraphic despatch from the French Charge d'Affaires at Vieuna, stating that the Emperor of Austria died suddenly at one o'clock in the morning of the 3d inst. He was in his 67th year, and had been Emperor, first of Germany and then of Austria, since 1804. He is succeeded by his son Ferdinand, now 42 years of age. This event, it is probable, will cause a great change in the future policy of the empire, as the present emperor is said to entertain a strong dislike against Prince Metternich.

Brazil.—The Cruizer, brig-of-war, arrived from Para and Jamaica left the former place on the 16th February, where an insurrection had taken place,—the Governor, Commandant, and all the members of the late Government, massacred,—and a person released from prison, by the name of Malchez, was elected President. The most horrible massacre had taken place, and the insurgents had renounced all allegiance to the young Queen of Brazil.

The cholera has broken out at Martinique. Several deaths have taken place.

All tranquil and quiet at Jamaica on the 4th inst. when the Cruizer sailed.—*N. Y. Journal.*

MARRIAGES.

In this city, Mr Ebenezer French to Miss Sarah R. French.

Capt. Thomas S. English to Miss Annabella V. Simpson.

By Rev. Mr Robbins, Mr Edmund Smith to Mrs Martha A. Spurr.

In Cambridge, Mr Philip A. Smith to Miss Susan Whitney; Mr William R. Flint to Miss Hannah Morse.

In Dorchester, Mr Ambrose Davenport to Miss Olive Gay.

In Dedham, Mr Joseph W. Waters of Hingham, to Miss Hannah Leland.

In Ipswich, Isaac Lord Esq. to Miss Eliza Merrill, of Rowley.

In Salem, Capt. Jacob Caldwell to Miss Elizabeth Walker.

In Gloucester, Mr John P. Phelps of Salem to Miss Lucy C. Phelps of G.

In Marlboro', Mr James H. Brewer of Leominster to Miss Hannah Peters of Marlboro'.

In Charlestown, N. H., Edmund L. Cushing Esq. to Miss Laura E. Lovell.

DEATHS.

In this city, Mr Wm. Frask, son of the late Mr John T. 24; Mrs Mehitable, wife of Mr Henry Ayling, 48.

In Charlestown, 4th inst. Mr Samuel Kent, 75; on 5th inst. Miss Sally Cook, 53.

In Salem, Mr Jona. Buffum, a most worthy member of the Society of Friends, 81; George, infant child of Rev. Charles W. Upham.

In Newton, Mrs Lois, widow of Dea. Joseph Adams, 83.

In Framingham, 3d inst. Mr Reuben Fay, formerly of Southboro', 62.

In Bolton, Mr Isaiah Whitney, 60.

In Northboro', Mrs Patience, wife of Mr Ebenezer Harrington, 58.

In Sutton, Mrs Magaret, wife of Mr Amos Armsby, and daughter of the late Col. James Fletcher of Northbridge, 50.

In Uxbridge, Mrs Philenia, wife of Mr Samuel P. Merriam, 27; Mrs Mercy, wife of Samuel Reed, Esq. 67.

In Charemont, N.H. 31st ult. Mrs Betsey Messinger, 43.

In Marietta, Ohio, 25th ult. Elizabeth, wife of Mr Thomas Vinton, formerly of Philadelphia, and daughter of Rev. Daniel Oliver of Boston.

EMERSON'S NEW PRIMER.—The Progressive Primer and Fourth Class Reader: a first Book for children, to be used as an introductory to the National Spelling Book, and Third Class Reader. By B. D. Emerson.

☞ This little Primer is got up in the most attractive style of any similar work in the market. The exercises have been made up form the simplest elements of which such exercises could be found; the subsequent lessons gradually advance to those of great difficulty, so that the little learners in their progress through the book, may never be called to encounter greater difficulties than their acquaintance with letters will enable them to master.

Teachers and school committees are invited to examine this little work—This day published by RUSSELL, ODIORNE & Co. ap 11.

NEW ENGLAND MAGAZINE for April—Contents: Young Goodman Brown—Random Leaves—Mogg Megone, part 2d—Glimpses of Society and Manners, China—Mr Everett—Credulous People—Slavonia, by J. G. Percival—Aaron Burr—Scenes in Europe, Parisian Theatres—Philip Van Artevelde—Sonnet—Cabinet Councils—Critical Notices—Literary Annotanda—Monthly Record. This day published by E. R. BROADERS, at the Periodical Depot, 127 Washington st. (up stairs.) ap 11

THE JUVENILE MISCELLANY for April.
CONTENTS.
Agriculture—Couches—The Lost Child's Evening Prayer.—Questions about Common Things.—Conversation.—Delia's Wish.—Nurse Tuft's Cottage.—The Young Traveller.—Sir Jeffrey Hudson. Sabbath Worship.—Cold and Heat.—Table for Fault Finders.—Cards.—Les Maxemes.—The Man and his Coat.—The Editor's Table.

This day published, by E. R. BROADERS 127 Washington Street (up stairs). april 11

PARKER'S SERMONS.
SERMONS by Nathan Parker, D. D. late Pastor of the South Church and Parish, Portsmouth N. H. Published by a committee of the Parish with a Memoir of the Author by Henry Ware Jr. Just received by JAMES MUNROE. & CO. Boston Bookstore. 134 Washington Street. april 11

THE ATONEMENT.
A Discourse delivered at the ordination of Rev. Amos D. Wheeler, over the First Church and Parish at Standish, Maine, Jan. 14th, 1835, by Andrew P. Peabody. Pastor of the South Church and Society, Portsmouth, N. H. published by request.—This day received by JAMES MUNROE & Co. Boston Bookstore, No. 134 Washington street. ap 11.

NEW ITALIAN GRAMMAR.
WILL be published, in a few days a New Italian Grammar,—by JAMES MUNROE & Co. Boston Bookstore, No. 134 Washington street. ap 11.

CALAIN'S INSTITUTES &C.
FOR sale at 134 Washington street the following rare works, folio—the reading all perfect, and in other respects in as good a state of preservation as could be expected from their age.

"Institvtio Christianae religionis, Iohanne Calvino Avthore."
Additi sunt nuper duo Indices, ante ab A. Marlorato collecti: quorum prior res præcipuas, posterior in ea expositos copiosissime sacræ locos continet.
Genevæ, Franciscus Perrinus. M. D. LXVIII.

Mosis Libri V, cum Iohannis Caluini Commentariis. Genesis seorsum: reliqui quatuor in formam harmoniæ digesti.
Præter indices duos alphabeticos rerum quarundam in hisce Iohannis Caluini Commentariis notabilium, calci huius voluminis adiectos, vnum in Genesin, alterum in reliquos quatuor libros in forma harmoniæ dispositos: habes & tertium, qui, singulorum capitum quilibet versus (varie alioqui, prout operis ratio postulauit, dispersi) quota pagina inueniri possint, protinus indicabit.
Genevæ, Anno M. D. LXIII. Excvd. Henr. Stephanvs.

CHANNING ON WAR.
A SERMON ON WAR, delivered January 25th, 1835 by William E. Channing, published by request, and for sale at the Boston Bookstore, JAMES MUNROE & Co. No. 134 Washington st. feb 21

BOOK AND JOB PRINTING.
I. R. BUTTS, School street, is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.
He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.
sept 20 ep 1 year

DOMESTICATED ANIMALS, considered with reference to Civilization and the Arts. Published under the direction of the London Society for promoting Christian Knowledge, and revised by the Editor of the American Populer Library, this day published by JOHN ALLEN & CO. apr 4

THIS DAY PUBLISHED.
SCENES and Characters illustrating Christian Truth. No. 2.—The Skeptic, by the author of the "Well spent Hour," "Words of Truth," &c.
On the 20th of April, will be published—No. 3.—Home, by the author of "Redwood," "Hope Leslie," &c. Boston Bookstore, JAMES MUNROE CO. No. 134 Washington street. march 21.

LIFE of Collin Reynolds—the Orphan Boy—and Young Merchant.
Just published by S. G. SIMPKINS, Court street. mar 21.

NORTH AMERICAN REVIEW.
THIS Day Published by CHARLES BOWEN, the NORTH AMERICAN REVIEW, No. 87, for April.
CONTENTS
I. Polities of Europe. Words of a Believer. Translated from the French of F. de la Mennais.—II. Coleridge. The Friend: a Series of Essays to aid in the formation of fixed principles in Politics, Morals and Religion: with Literary Amusements interspersed. By S. T Coleridge, Esq.—III. The Mineral Springs of Nassau. Bubbles from the Brunnens of Nassau. By an Old Man.—IV. Life of G. D. Boardman. Memoir of George Dana Boardman, late Missionary to Burmah.—V. National Gallery. The National Portrait Gallery of distinguished Americans, conducted by James Herring, New York, and James B. Longacre, Philadelphia.—VI. Italy. Italy: with Sketches of Spain and Portugal. By the Author of Vathek.—VII. The last days of Pompeii. The last days of Pompeii. By E. L. Bulwer.—VIII. Immigration. Remarks on the United States of America, with regard to the actual State of Europe. By Henry Duhring.—IX. Burckhardt's Travels in Africa. 1. Travels in Nubia, by the late John Lewis Burckhardt, published by the Association for promoting the discovery of the interior parts of Africa. 2. Reisen in Nubien, Kordofan und den petraischen Arabien. Von Dr Edward Ruppell. Travels in Nubia, Kordofan and Arabia Petræa. By Dr Edward Ruppell.—X. Popular Education. apr 4

VALUABLE AND RARE BOOKS.
THE following books may be obtained by applying at the Christian Register Office 134 Washington street.
Camden's Brittania 2 vols Folio, published in London in 1733, in English.
Wood's Athenae Oxoniensis, 2 vols folio, London 1721.
Hill's British Herbal, folio with 75 copperplate engravings, having, on an average about 20 different plants on each plate, London 1756.
History of Japan 2 vols folio London 1727 with numerous engravings. A curious and interesting book.
Walker's sufferings of the clergy during the grand rebellion, folio London 1714.
Latin Vulgate Bible, printed in 1529. april 4

LIBERAL PREACHER FOR MARCH.
JUST published, at 134 Washington St. The Liberal Preacher for March, 1835, containing a Sermon by Rev. E. B. Hall of Providence R. I.—"Old Age."
Also, Liberal Preacher of April, containing a Sermon by Rev. A. Lamson of Dedham, Mass.—"The Religious Man, and the Man of the World."
April 4.

NEW ENGLAND AND HER INSTITUTIONS, by one of her Sons, this day published by JOHN ALLEN & CO. april 4.

THE Springfield Collection of Hymns for Social Worship, by Wm B. O. Peabody—just published by S. BOWLES, Springfield, and L. C. BOWLES 147 Washington st. Boston.
Copies of the work for examination will be furnished on application to either of the publishers. m 21.

PALFREY'S SERMONS.
Reduced from $2,25 *to* $1,62 1-2.
JAMES MUNROE & Co. have purchased the remainder of the edition of Palfrey's "Sermons on Duties belonging to some of the conditions and relations of Private Life," which they are enabled to offer for sale at the very reduced price of $1,62 1-2.
april 4 134 Washington st.

NEWTON SEMINARY FOR YOUNG LADIES.
THE next Term will commence May 5th and continue 16 weeks.

Board per week including washing	$2,00
Tuition in the English branches for the Term	7,00
Additional for ornamental branches and Languages	2,00
Music	13,00

Reference made to Mr D. L. Gibbens, Boston; Rev. Mr Francis, Watertown; Rev. Mr Field, Weston; and Hon. William Jackson, Newton.
March 7 8w E. HOSMER, Principal.

LEXINGTON SEMINARY.
THE Spring Term of this Institution opens with new facilities to the young for acquiring useful knowledge. The interior of the Academical building has undergone alterations and repairs which, for neatness and convenience, renders it interior to none in this county. A female department, in the same building as that for males and under the eye of the subscriber, will go into operation on the 2d Monday of April ensuing, to be instructed by a Lady well qualified for her station. In this department French will be taught without extra expense; drawing and other ornamental branches will be subject to such additional charge as the nature of the branch may require. All the studies usually taught in the best Academies and High Schools in this region are, and will be, taught in both departments of this institution at the low price of $4 per term of 11 weeks each. For information relative to the character of this Seminary the public are referred to such as are acquainted with it, particularly to the following gentleman:—Benjamin Muzzey, Samuel Chandler, William Chandler, Ambrose Morrell. Board, including washing, may be had in respectable families ior $1,75 per week
T. P. ROPES, *Proprietor and Teacher.*
Lexington, March 11th, 1835. 3tis

SCARCE BOOKS.
JAMES MUNROE & CO. Boston Bookstore, No 134, Washington street, have just received single copies of the following valuable works, which they will sell at reduced prices:

Piper's Practical Discourses, (Unitarian)	London 1833.
Jeremy Taylor's Sermons, 3 vols.	London.
James Foster's Sermons, 4 vols.	London
Bishop Horseley's Sermons, 4 vols.	London.
Bishop Porteus's Sermons, 2 vols.	London
Ogden's Sermons,	London
Belsham's Review of Wilberforce,	London
Belsham's Summary of the Evidences of Christianity,	London
Belsham's Vindication of Dr Priestly,	London
Belsham's Discourses, Doctrinal and Practical

ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

ON RECEIVING A BASKET OF GREEN-HOUSE FLOWERS.

"But the comeliness of them soon passed."—*Jeremy Taylor.*

Frail, brilliant beauties! lo, your buds expand;
Sweet odors float upon the passing gale;
By heaven's pure breath your dew-gemmed leaves
are fanned;
Luxurious every sense do ye regale.

All bright,—ye teach to mortals earthward tending,—
Keep, keep your hearts,—from folly,—basely bending;
Go worship Him, the Mighty Power refined,
Who freely blesses all the pure in mind.

All perfect! to the world do ye declare,—
Go seek the path to heaven,—implore acceptance
there.
Leave "the broad way,"—and cleave to Him alone
Whose Son did freely for your sins atone.

Fast fading,—your fair beauty dies away;—
Thus pass all earthly things to swift decay;—
The soul,—immortal,—seeks unchanging skies,—
Unbound from earth,—and earth-born vanities.

X.

FOR THE CHRISTIAN REGISTER.

THE WIDOW'S SON.

They laid him on the bier—
Her dear, departed son—
And many mourners gathered there
To weep with that low one.

It was her only child,
Her fond and cherished boy,
Who now in death's cold grasp was locked,
Her only pride and joy.

They took his body up
To bear it to his rest;
The weeping mother followed him
With whom she had been blest.

They bent their mournful steps
Towards the city's gate;
But there they met with one, whose heart
Was moved by the mother's fate.

And from his tender soul
In soothing accents came
Words of compassion to her heart—
"Thy son shall live again."

"He came and touched the bier"—
He that was dead revives—
For in a mild, commanding voice
He says, "Young man, arise."

And strength and power return
To his cold and lifeless frame,
And the widow's heart once more is glad,
For her son now lives again.

A. E.

BIOGRAPHICAL.

[From the Calumet.]

SKETCH OF MR GRIMKE'S LIFE.

(*Furnished by his Family.*)

Thomas Smith Grimke was born in Charleston, S. C., the 26th of September, 1786. He was descended by his paternal grandmother from one of the French Hugonots, who quitted France in consequence of the repeal of the edict of Nantes in 1685. He was remarkable in his childhood and youth for the tenderness of his disposition and the seriousness of his deportment, for his obedience to his parents, whom he truly loved and honored, his love of learning, and his perseverance in whatever he undertook, even if it were only a scheme of childish amusement. He possessed no uncommon quickness of intellect, but his patient industry more than compensated for the want of what may be termed genius; his talents were rather solid than brilliant, and his extraordinary powers of mind, his extensive knowledge, and his wonderfully retentive memory, were the result of labor that rarely knew intermission, and what he believed almost any man of ordinary talents might acquire by the same application and the same economy of time. Of him it may be said that from a child he loved the Holy Scriptures, and although increasing years developed to his inquiring mind more and more their inestimable value, yet he always read and reverenced them. He passed through the different schools with much satisfaction to his teachers, enjoying at the same time the careful instruction of a father well qualified to assist him.

At the age of 17 he left home to prosecute his studies at Yale College, during the presidency of the celebrated Dr Dwight, with whom he spent one vacation in travelling, and of whom he ever spoke with respect and affection; considering himself highly indebted to this invaluable instructor, not only for literary acquirements, but for many lessons of morality and religion. While a member of this institution, he pursued his studies with zeal and remarkable success, and returned home in 1807, high in reputation as a scholar, and with a heart imbued with the precious doctrines and precepts of the Gospel. He loved retirement, and rarely mingled in those scenes of sinful frivolity and amusement, which his situation as a member of fashionable society furnished him with abundant opportunities of frequenting. His mind, at the period of his return home, was turned towards the ministry, but finding that the proposal was a great disappointment to his father, who wished him to pursue the same profession he had himself been educated for, he reluctantly relinquished it, though with his usual promptness and deference to the judgment of his parents.

He commenced the study of the law in 1807, and it is unnecessary to say more than he acquired and maintained the reputation of an able and eloquent lawyer; his chief praise is inurned in the hearts of the poor, and the widow and orphan. To the tale of sorrow and of want he ever lent a willing ear, and his abilities in the line of his profession were as vigorously exerted in their cause as in any other:—he loved not the profession, and his pure mind often turned with disgust from the fraud and injustice which were necessarily developed in its pursuit; but he was willing to continue it, because it afforded him the opportunity of ministering to the necessities of his fellow creatures, and of contributing to the support of those noble, benevolent and religious institutions which he believed were gradually remodeling public opinion and changing public feeling, on many important points. "In them he beheld, with the Christian religion for their basis, the mightiest system for the regeneration of the nations, that man has ever conceived."

His favorite pursuits lay in the walks of literature, benevolence and piety. In 1827 he delivered an address on the character and objects of all science, before the Literary and Philosophical Society of South Carolina. His mind was deeply interested on the subject of education, both literary and religious, and his published works sufficiently attest his views as well as his labors on this important subject. In 1829 he was selected to deliver an address to the Richland school in Columbia, S. C., in which he recommended the Bible as the great book of human knowledge, the inexhaustible fountain of thought, rich in every species of literature, and best calculated to elevate the mind and improve the heart. In 1830 he delivered before the Phi Beta Kappa Society of Yale College an eloquent address, in which his views in establishing the Bible as the main book of education are fully developed. His labors in this department have been abundantly blessed, many have been awakened to the importance of searching the Scriptures, and have experienced for themselves the truth he labored to inculcate; viz: that the Scriptures are able to make us wise unto salvation, through faith which which is in Christ Jesus. In 1834 he was appointed to deliver an oration before the Erodelphian Society, Miami Un. Ox. Ohio, and left his native city to fulfil this engagement and to deliver an address before the College of Teachers in Cin. Ohio, as well as to visit his brother, resident in that state. He was permitted to accomplish all these designs, and left Cincinnati on the 10th Oct. to go to Columbus, where Judge Grimke was to meet him; but he was taken ill on the 11th in the stage, and was obliged to stop 24 miles short of that place. His brother immediately hastened to him, but all that affection and skill could do were unavailing; God had sent his messenger forth to summon one of the purest spirits to the mansions of eternal bliss. After a rapid illness of 12 hours his useful life was closed in peace; so calm were his last moments, that he died as if he had fallen into a sweet and gentle sleep.

His labors in the temperance reformation are thus spoken of at a meeting of the "Charleston Temperance Society," and the Young Men's Temperance Society, convened on the occasion of his decease. "It may with truth be said that he was emphatically the father of the temperance movement in South Carolina. Even before it had acquired many signal triumphs in the region of its origin, his mind, with characteristic instinct perceived from afar the vital importance, the glorious beauty and blessedness of the cause. We confidently believe he was the very first to start the subject in this community; but whether he suggested it to others, or others to him, certain it is, that with his usual ardor and activity he immediately began to urge it upon the public mind. His name stands at the head of the subscribers to the original Tem. So., which he was mainly instrumental in forming, and whose constitution was drawn up by his own hand. In no city of the Union was the temperance reformation probably encountered with so universal a shout of incredulity and scorn, as in Charleston; yet hoping against hope, and toiling against the stream, he persevered until he was rewarded by seeing the fruits of his exertions multiplying around him." "Encouraged by his auspices, and not a little indebted to his assistance, 'the Young Men's Temperance Society' arose and has been making humble, quiet, but constant progress; and there can be no question but that the use of ardent spirits in this community, was very much diminished by his exertions."

But while it was his unbending aim to follow the footsteps of his great Master in every work of benevolence and love; while no public charity of the day, no reasonable project for the improvement of mankind, ever appealed to his heart or his purse in vain, yet if he knew any preference in his philanthropic exertions for the benefit of his fellow men, *that preference* leaned towards the holy cause of Peace; to promote *this*, was his preeminent desire, for he believed that if the precepts of the sermon on the mount were really embraced and practised, then, and not till then, would the Redeemer reign in the hearts of his creatures, and the earth and the fulness thereof be the Lord's. "If," he once observed, "the heart is thoroughly imbued with the lovely principles of Peace, their sweet influence will be seen and felt in the domestic circle; for gentleness, humility and love are their natural offspring. The man of peace cannot indulge an impatient spirit. Perhaps the commencement of this gradual work may be traced to an early period of his life; when he was a very young man, he fearlessly avowed his disapprobation of the practice of dueling, and openly declared that there was more moral courage in refusing a challenge, than in accepting one; and although it was well known that he never would thus violate the commands of his Creator, no man of his age commanded more respect.—Indeed it was observed by a celebrated southerner, in reference to this subject, that "Thomas S. Grimke was the only man in the state who dared refuse a challenge, and whose reputation would not be impaired by doing so." The subject of Peace, however, did not arrest his attention particularly, until within a few years; but when once he perceived its intimate connection with the gospel of Jesus Christ, he embraced it with all his wonted energy; yet he embraced it not without deep, thorough and prayerful examination. Whilst the great inquiry, "Is war lawful for the Christian?" was revolving in his mind, he passed through deep and solemn exercise; often appearing abstracted from every thing around him, and while the sweetness of his spirit was felt by all within the sphere of its benign influence, it was evident that his inmost soul was engaged in seeking to know the mind of the Spirit, which "searcheth all things, yea the deep things of God." "For not on wild adventure had he rushed," "with giddy speed in some delirious fit" of fancy; but, "in many a tranquil hour," "weighed well the attempt, till hope matured to faith."

In a letter dated 1833, he says, "You ask how my mind first became arrested on the subject of peace; the letters of William Ladd first awakened me to its importance, and when I was in New Haven, in 1830, Dr Hubbard, who had been Secretary of the Windham County Peace Society, at Brooklyn, Con. gave me an English edition of Hancock on Peace, as a very great favor; my mind was not then made up on the subject; I should say it had not been made up, until I was called to write the address delivered before the Connecticut Peace Society in 1832. Thanks and praises to God, that he has brought me to the clear convictions and strong resolutions which I trust I have on the subject." His labors were henceforth unceasing in public and in private; with his pen and his tongue, he eloquently pleaded the Savior's cause, invested with the spiritual armor appointed by himself, having his loins girt about with truth, and having on the breastplate of righteousness, and his feet shod with the preparation of the gospel of peace, taking the shield of faith, and the helmet of salvation, and the sword of the Spirit, which is the word of God."

One of the most beautiful traits in his character, was his expansive benevolence and Christian love; he inculcated and believed that God is no respecter of persons, but in every nation, "he that feareth God and worketh righteousness, is accepted with him." His charity extended to every denomination of Christians, and embraced in its unlimited exercise, the righteous and the unrighteous. He was a firm believer in the doctrines of Christianity as revealed in the Bible, and opened to his understanding by that Spirit which he believed taught as never man taught. The doctrine of the atonement made on the cross by our Lord and Savior, was peculiarly precious to his humble heart and contrite spirit; deeply feeling the depravity and corruption of the old nature in himself, he looked to the blood of Jesus Christ to cleanse him from all sin, and found, in the experimental conviction, that the heart is deceitful above all things and desperately wicked, an unceasing stimulus to love the rebellious sinner clothed like himself with infirmity, and not feeling as he did, the necessity of seeking for salvation through him who is the way, the truth and the life, by fleeing from the wrath to come.

He was pre-eminently a man of prayer; if called upon publicly to espouse the cause of benevolence or religion, he ventured not forth in his own strength, but sought through prayer for divine assistance and a blessing on his efforts. In his family, he daily read the Scriptures and gathered the domestic circle round the family altar, to implore for them and for himself the blessing of preservation. The spirit of supplication and child-like dependence on his great Creator, were in a remarkable manner the clothing of his mind.

An extract from the preamble to the proceedings of the members of the Charleston bar, shall close this tribute to the memory of *a man of peace.*

"Had he been otherwise than he was, the prayers and blessings of the poor whom he relieved, the applause of the good and the admiration of the world, might have elevated him with pride and vanity; but his humility increased with his distinction and elevation; and he closed life as he commenced it, walking humbly with his God. In his character were combined the simplicity of the child with the moral courage of the martyr.

"Shall we lift the veil of private life, and disclose the affectionate son, the devoted husband, the tender father, the faithful friend, the kind and patient master, moving in the light of his noble but simple virtues, and shedding joy and peace and happiness on all around him? The memory of his virtues in these tender relations, belong peculiarly to the keeping of others, and *there* should we leave them, sacred from our eulogies, enshrined in the hallowed sanctuary of private affection. The days of his pilgrimage are done, and he has entered into his rest. His mild face will no longer be seen amongst us, but the monuments of his public usefulness and benevolence are still with us, and the memory of his virtues will still dwell within our hearts. None of us may expect to equal, but all of us may grow better and wiser by recollecting the great and holy man who once lived and moved amongst us."

MISCELLANEOUS.

THE PLEASURE BOAT.

To illustrate the fearfully rapid and fatal progress of him who tastes ardent spirits, from the verge to the bottom of the gulf of Intemperance, I relate what took place some twenty years ago, near the western coast of Norway. So far as my knowledge extends, it has not before appeared in print. We have all heard of that tremendous whirlpool usually called "The Maelstrom," and by sailors, "The Navel of the Sea." It is but a few leagues from the western shore of the kingdom already mentioned. The water near it, is kept in the most fearful commotion. In it ships of the heaviest burden are, in an instant, shivered to atoms. The whale itself is sometimes overcome by the power of its suction, and dashed to pieces in its vortex. Its suction affects the water to a considerable distance round. And these who are so unfortunate as to come within the circle of its influence, can seldom make an effort so powerful as to escape. They are generally drawn into its funnel and perish.

On the shore, nearly opposite to this whirlpool, one fine afternoon in the month of July, a party of young ladies and gentlemen agreed to take an excursion, that evening, in a pleasure boat. They were not much accustomed to "the dangers of the sea." The young men could not ply the oars, as many others. But they supposed there could be no danger. All nature seemed to smile. The sunbeam briskly played on the bosom of the Ocean. Calmness had thrown its oily wand on the billow and it slept. The water presenting a smooth unruffled surface, seemed a sea of glass. The most timorous would scarcely have suspected that danger, in its most terrific form, was lurking just beneath the surface.

The evening came. The young people assembled on the beach. The mellow moonbeam would tremble for a moment, and then sleep on the calm, unagitated breast of the Ocean. The pleasure boat was unmoored. The party gaily entered. The boat was moved from the shore. It was soon under way. It was rapidly propelled by those at the oars. But they discovered that it would skim gently over the bosom of the deep, when the motion produced by the oars had ceased. They allowed the boat to glide gently along. They felt no danger. All was thoughtless hilarity. The motion of the vessel in which they sailed, became gradually, but to them insensibly more rapid. They were moved by the influence of the whirlpool. Their motion was rotary. They soon came round almost to the same spot from where they had sailed.—At this critical moment, the only one in which it was possible for them to be saved, a number of persons on shore who knew their danger, discovered them and instantly gave the alarm. They entreated those in the boat to make one desperate effort, and drive it ashore if possible. When they talked of danger, the party of pleasure laughed at their fears, and passed along without making one attempt to deliver themselves from impending ruin. The boat moved on, the rapidity of its motion continually increasing, and the circle around which it was drawn by the rotary movement of the water, becoming smaller. It soon appeared a second time to those on the land. Again they manifested their anxiety for the safety of those whose danger they saw, but who if delivered, must be delivered by their own exertions; for those on shore, even if they launched another boat and rushed into the very jaws of peril, could not save them, while they were determined to remain inactive, and be carried by the accelerated velocity of the water round this mouth of the sea, ready to swallow at once both them and their boat. They still moved along in merriment. Peals of laughter were often heard.—Sneers were the only thanks given to those who would with delight, have saved them. For a time they continued to move round in all their thoughtlessness. Presently, however, they began to hear the tremendous roar of the vortex below. It sounded like the hoarse unsteady bellowings of the all-devouring earthquake, or like the distant sea in a storm. By this time, the boat ever and anon would quiver like an aspen leaf, and then shoot like lightning through the now covered sea. Solemnity now began to banish mirth from the countenances of those in the pleasure boat. They half suspected that danger was near. Soon they felt it. When they came again in sight of land, their cries of distress would have pierced a heart of stone.—"Oh! help for mercy's sake," was now the exclamation of despair. A thick black cloud, as if to add horror to the scene of distress, at this moment shrouded the heavens in darkness.—The oars were plied with every nerve. They snapped, and their fragments were hurried into the yawning abyss. The boat now trembling, now tossed, now whirled suddenly round, now lashed by the spray, was presently thrown with violence into the jaws of death, opened wide to to receive it and the immortals whom it carried.

Thus perished the pleasure boat and all who sailed in it. And thus perished thousands in the vortex of dissipation, who at first smoothly sailed around its outmost verge, who were scarcely, as they supposed, within the sphere of its influence, and who would laugh at those who could be so faithful as to warn them of their danger. We ask the young and especially young men, to lay up in the store house of their memory, the account of the pleasure boat and its destruction. Let them remember and improve it when sinful pleasure beckons them to its soul killing bower, and especially when any one offers them the cup which contains a single drop of that fiery death, spirituous liquors. It may, perhaps, save some, may it save all who read it, from a drunkard's untimely death, from filling a drunkard's grave.—*Cold Water Man*, p. 70—74.

ANECDOTES OF CELEBRATED PREACHERS.

Rev. J. Cotton.—The Rev. John Cotton was an eminent minister, who labored for many years at Boston, in Lincolnshire, in the 17th century. When at the University of Cambridge, he was remarkable for learning and eloquence; and being called upon to preach at St Mary's church in that town, high expectations were raised as to the character of the sermon. After many struggles in his own mind, arising from the temptation to display his talents and learning, and from a powerful impression of the importance of preaching the gospel with all simplicity, he at length wisely determined on the later course. The vice-chancellor and students were not pleased, but a few of the professors commended his style; and his sermon was blessed to the conversion of Dr Preston, who became one of the most eminent ministers of his day.

Rev. Dr Evans.—the late Dr C. Evans, of Bristol, having once to travel from home, wrote to a poor congregation to say that he should have occasion to stay a night in their village, and that if it were agreeable to them, he would give them a sermon. The poor people hesitated for some time, but at length permitted him to preach. After sermon he found them in a far happier mood than when he first came among them, and could not forbear inquiring into the reason of all this. "Why, sir, to tell you the truth," said one of them; "knowing that you were a very learned man, and that you were a teacher of young ministers, we were much afraid we should not understand you; but you have been quite as plain as any minister we ever hear." "Ay, ay," the doctor replied, "you entirely misunderstood the nature of learning, my friends: its design is to make things so plain that they cannot be misunderstood." Similar was the view of Archbishop Leighton, who says, in one of his charges to his clergy, "How much learning, my brethren, is required to make these things plain!"

Rev. J. Wesley.—In June 1790, the Rev. J. Wesley preached at Lincoln: his text was, Luke x. 42: "One thing is needful." When the congregation were retiring from the chapel, a lady exclaimed, in a tone of great surprise, "Is this the great Mr Wesley, of whom we hear so much in the present day? Why the poorest might have understood him." The gentleman, to whom this remark was made, replied, "In this, madam, he displays his greatness; that, while the poorest can understand him, the most learned are edified, and cannot be offended."

Rev. R. Hall.—This distinguished preacher was once asked what he thought of a sermon which he had just heard delivered, and which had appeared to produce a great sensation among the congregation. His reply may suggest an important hint to some Christian ministers:—"Very fine sir; but a man cannot live upon flowers."

Luther.—On one occasion, during the 16th century, the principal reformers having been called together, several of them preached. After Bucer's sermon, he supped with Luther, who, in the course of conversation, commended the discourse of his guest; but added that he himself was a better preacher. Bucer received this apparently rude remark with his accustomed mildness and readily declared his assent. Luther then spoke seriously, and said, "Do not think I meant to boast foolishly; I well know my own deficiencies, and that I am unable to deliver such an ingenious and learned discourse as we this day have heard from you: but when I am in the pulpit, I consider who my hearers are; and because the greater part are an unlearned and simple people, I preach what I think they can understand. But you take a higher flight, so that your discourses suit learned people. In this act I like a kind mother who gives her craving infant the breast, thus feeding it with her own milk as well as she is able, and thinks this better for its nourishment than if mixed with the sweetest and choicest sirups and preparations of art."

MUSIC OF THE SPHERES.

I have been and still am deeply impressed with that idea of the ancients:—the harmony of the spheres. When I look up to those beautiful wanderers in the ways of heaven, when I think that those countless companies are swiftly winging, (some with a speed almost incalculable,) through the realms of space, and that their vast bodies rush through a medium, which though less condensed than the atmosphere of the earth, must still present a resistance to their onward progress; I cannot but think that there result from their motion, tones deep and awful indeed, but beyond the cognizance of human powers. This may be called unphilosophical dreaming; but as I may dream without disturbing others, I do so; and it adds much to the pleasure I enjoy in contemplating the starry heavens, to think that in addition to the external beauty they display, they go on their way rejoicing, and giving praise to Him whose goodness and power commanded them to move in their order. Thus too, I can conceive, that when the foundations of the earth were laid, and the mighty fabric of creation began to move on in perfect harmony and order, "the morning stars"—literally as well as figuratively, "*sang together*," in honor of the great Creator; that their heavenly chorus is still continued; and that the voices of the planets are uttering without cessation or fatigue a song in perfect unison with those of the "sons of God" who in the beginning, "shouted for joy."—*Trumpet.*

JUST Published by E. R. BROADERS, at the Periodical Depot, 127 Washington street, (up stairs).

No. 10 Republication of the Foreign Reviews, being the Westminster Review No 43, for January. Contents:

Art. 1—John Hopkins on Political Economy. 2nd—Miss Aiken's Court of Charles I. 3d—Toryism in Rome, No I—Destruction of Universal Suffrage. 4th—Votes of Members of the Reformed House. 5th—Enharmonic Organ. 6th—Irish Laborers. 7th—Practice of the Criminal Law of Scotland. 8th—Effect of Endowments. 9th—Free Labor of Porto Rico. 10th—Germany. 11th—New House of Commons. 12th—Process of Obtaining Patents. 13th—Central Criminal Court. 14th—Algerine Commission. 15th—Contre-Enquaete, Par l'Homme Aux Quarante Ecus. 16th—Present Posture of affairs; Additions to the Article on the Euharmonic Organs; List of Books. 3tis m21

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MARSH CAPEN & LYON, No. 138 Washington street, Boston have published and keep constantly for sale, the following Phrenological Works, viz.

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Just published, as above, STORIES OF GEN. WARREN, in Relation to the Fifth of March Massacre and the Battle of Bunker Hill. To which is added Gen. Warren's Oration on the Fifth of March Massacre.—By a Lady of Boston. feb 28

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